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A GUIDE TO BIBLE STUDY

A SYSTEMATIC COURSE OF LESSONS
FOR THE SUNDAY SCHOOL
AND THE HOME

BY
HARRY E. RICHARDS, A.M., M.D.

ADVANCED COURSE

Second Edition

NEW YORK
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PREFACE TO FIRST EDITION

NEVER before has there been so much writing, reading and talking about the Bible. The output of biblical literature together with the discussion founded upon it, is like the measureless flow of a great river. The force of this mighty current is very powerful for good and also for evil. In the meanwhile, the smaller stream of the pure water of life, springing from the incomparable literature of the Bible itself, is being lost sight of.

Disregarding for the moment the Scriptures, it is not denied that God reveals himself in his creation, in his providence, and by direct communion with receptive minds. But nature and life's events speak of God only to those who know him; he speaks directly only to those who love him, and those alone love him who know him. How then may we come to know God? Only by acquainting ourselves with the words of the prophets and apostles, through whom alone he has chosen to give us certain knowledge of himself and of his Son who perfectly reveals him. So then it all comes to this, that the foundation of the Christian life with its attributes of prayer, meditation, service, faith, hope and love is the knowledge found in the Scriptures.

By common consent we are living in a time of appalling ignorance of the contents of the Bible; and yet, only by the study of its life-giving, life-nourishing words inspired by God can we learn to know the real Jesus, and through knowing him, to greatly love, fearlessly trust and loyally serve him—to live his life now and always. Without constant careful reading of the Word of God people may know Christ by hearsay, love him a little, trust him doubtfully and follow him afar off. These however, generally end in following not the real Jesus, but an imaginary one—a god of their own making, as powerless for good as any idol of old. The history of nations as well as individuals proves this.

With such thoughts as these in mind, these lessons have been prepared, not in the retirement of the study according to some preconceived theory, but in the midst of actual use in the Sunday

School, where experience has been the sole court of appeals. Only those things were put in which experience seemed to demand, and only those things retained which experience justified. Each year for six years brought continual changes; and for one year the lessons have been used in their present form. Through all the changes, however, there has been one fixed guiding principle—*The Bible itself to be the object of study*, the lessons to act merely as a guide to its contents. Even the summaries are only summaries as the name indicates, it having been found necessary for effective teaching to have some gathering together of the many threads, some special emphasis upon a few main features of the chapters considered.

There is an incidental advantage of this system which has proved of great value; it lessens the difficulty of obtaining teachers fit for the work. The technically trained teachers in any church are too few to do the teaching work of its Sunday School. The present system makes available the intelligent earnest Christians, who have not had the technical training necessary to prepare a lesson, but who are abundantly able to use it very efficiently when prepared for them. It also makes available those who are perfectly well equipped technically to make their own research and preparation but who have neither time nor strength left over from their daily work for that purpose. In practice teachers find the orderly, systematic study of the text and spirit of the Bible literature fascinating and inspiring; once well acquainted with its matchless form and divine substance they find in the works of biblical scholars an illumination of the Scriptures, not an obscuring of them, nor worse still a substitute for them; prepared to teach a portion of God's own message, not to give a dissertation upon it, they find the young people eager to learn it, for the Creator of the children made the Bible stories for them, and by their very nature they cannot help loving them. Thus it is that a worthy and feasible task draws and holds fit workers to perform it.

Are these lessons graded? Yes. An attentive consideration will show that the books of the Bible themselves, approximately in the order in which they stand, constitute a progressive course of instruction, when proper selections are made from their contents. The revelation that was made to the race as it grew older, is peculiarly well adapted for use in the same order in teaching the growing individual mind. At least this is the assumption upon which these lessons have been written, and as a working hypothesis it has

yielded excellent results. As mentioned above, the Bible itself is "graded," the story of Genesis being manifestly "easier" than the Epistles. Following the natural grade of the Bible itself, the Illustrative Scripture, the Questions and the Summaries are all adapted to the ages of the scholars, the approximate age of those studying Part One being ten years, and of those studying Part Seven seventeen.

Any sort of reading of any part of the Books of the Bible can scarcely fail to be beneficial; but how much of interest and instruction is lost by those who "lose the thread of the story." The following selection of parts has been made so that they may relate the story of the Bible—the story of God's revelation to man—broadly in the order of time, without break and with sufficient fullness, but freed from the abundance of detail which, while invaluable in itself, is an embarrassment to the ordinary student.

Do these lessons involve some study on the part of the scholar? They certainly do. No other book yields its knowledge except to those who attentively read it. The Bible is no exception. Because it is a sacred Book, it is none the less a book. And let it not be supposed that any teacher can effectively teach those who do not study. Herein lies an error far-reaching in its evil consequences in Sunday School teaching. Study is inseparable from the idea of a school. It is hard to see how those who will not study have any place in it.

Properly selected parts of the Bible bringing out its great story are intensely interesting aside from their educational and religious values. Boys and girls will gladly study, recite and discuss a "lesson" from the Bible with a teacher, while they will resist to the limit of their courage and ingenuity a lecture about the same Scripture by the same teacher. Shall not we teachers squarely face the fact, which the scholars have long since recognized, that the preparation of an attention-compelling, instructive weekly address founded upon the Bible, which taxes to the utmost a trained clergy as a class, is hopelessly impossible to the Sunday School teachers as a class. Nor is this grievous and profitless burden necessary, for it is just as easy to have studying in the Sunday School as in the day school. Is it not just as important? A teacher, with a message spoken by God himself filling mind and heart and prepared to teach it, meets a class fresh from the study of that same message and ready to learn more of it—result, an education in spiritual things and the ways of holy living; a teacher full of "points" and pre-

pared to talk about them, meets a class full of mischief and ready for conflict—result, inattention, disorder and a habit of making light of sacred things.

Has any regard been paid to modern criticism, textual, higher, historical, archæological, scientific and philosophical? Yes. Genuinely "assured results," gathered from many years of study of these matters, has had its influence upon every part of the work. Pure hypotheses, however, founded upon the "inner consciousness," unverified and in many cases seemingly unverifiable, have received the neglect they deserve. On the other hand, a firm conviction has guided the writing of every line—the conviction that while nothing which must be unlearned should be taught concerning the Bible, it should be allowed to tell its story of God to the young in its own language in its own way. It should be studied for its own sake and for the sake of the religious truth which it contains. People between ten and seventeen are no more critical than were the ancient Jews and critical questions will be few. Legitimate inquiries should be answered, of course.

This system has been working well in one church for seven years and it is just an ordinary church with ordinary people in it. During the seven years this system of direct Bible study has been in use membership has grown, interest has greatly increased, inattention and disorder have almost disappeared. Best of all, an atmosphere of Christian thought and feeling now pervades the school. Though many doubted at first, not one of its fifty teachers and officers would vote a return to the old method. These direct-method lessons are therefore no longer an experiment.

In the lessons on the Life of Christ (Part Six) I have used the order and subdivisions of Dr. Robinson. His illuminating Harmony of the Gospels would be useful in the hands of every teacher using Part Six.

The books referred to in Home Reading are intended for teachers, to assist them in placing the Bible pictures in the proper lights and right relationships—a most important matter. Few pupils of the ages here provided for, will have time or inclination for or find profit in their perusal. The books have been selected because reverent in tone, scholarly in treatment and at the same time entertainingly written. It is scarcely necessary to add that many others equally good might have been chosen.

If there are more than forty Sundays of the school year available for the Scripture lessons, one or more reviews at the end of each quarter will be found most useful.

In conclusion, I wish to express my appreciation of the interest and enthusiasm of the many teachers who taught these lessons under many difficulties during the six years of their growth. Without their aid, the vitally important experimental element in their composition would have been an impossibility. I am under the greatest obligations to one of them, Mrs. Charlotte S. Sheldon, for criticism and suggestions during the whole period of preparation and particularly for her assistance in the selection of verses for the Illustrative Scripture and the reference work of the Home Reading.

H. E. R.

BLOOMFIELD, N. J.,
February, 1914.

PREFACE TO SECOND EDITION

Errors discovered in the first edition have been corrected, some additions have been made and Part Six (the Life of Christ) has been largely rewritten.

While this course was originally prepared for the Sunday School, the testimony of experience has proved that it is peculiarly well suited for use in the home either in family worship or in private study.

It has also been made clear that few Sunday School teachers are inclined to do much "outside reading." One very successful teacher has written to the publishers, "the only books I need in preparing my lesson are A Guide to Bible Study and Schofield's Reference Bible." If one can own but one Bible let it be a Schofield's. To own it is to love it. A larger library will prove useful but is not necessary.

The many endorsements of this guide to direct and continuous Bible study, show that the need which impressed its author is widespread and insistent. The salvation of the nations depends upon a first-hand knowledge of the facts and teachings of the Bible, personally discerned and personally applied. Neither congress nor court nor school can satisfy the longings and the demands of the masses of men or any class of men. Only a people saturated with the Word of God can be satisfied or safe, whatever their laws or form of government may be.

H. E. R.

January, 1920.

THE BIBLE

The Greatest of Literature.

The English Bible, a book, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Macaulay*.

The Bible is the one book that no intelligent person, who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and art are permeated with it.—*Chas. Dudley Warner*.

From the time that, at my mother's feet or on my father's knee, I learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to commend, the credit is due to my kind parents for instilling into my mind an early love of the Scriptures.—*Daniel Webster*.

All that I have taught of art, everything that I have written, whatever greatness there has been in any thoughts of mine, whatever I have done in my life, was simply due to the fact that when I was a child, my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.—*John Ruskin*.

There is a woeful lack of good English in the schools and colleges of our country, due to neglect of Bible reading. This condition is a grave menace to the literature of America.—*President Remsen*.

The English Bible, a fountain of English literature, is practically stricken from the reading of the American people. I contend that we are not only on the point of impoverishing life and literature by neglect of Bible reading, but we have done so already. It is a present condition, not a future problem. My own feeling is that what has come to pass can only be described by one word, shameful.—*President Butler, Columbia University*.

The One Book for All Sorts and Conditions of Men.

The New Testament is the very best book that ever was or will be known in the world.—*Charles Dickens*.

The Bible is a Book worth more than all others printed.—*Patrick Henry*.

There is in the Bible a vast amount of moral beauty and grandeur. It is written in the noblest and purest English. By the

study of what other book could children be so much humanized? The Bible has been the Magna Charta of the poor and oppressed. The human race is not in a position to dispense with it.—*Thomas Huxley.*

The Bible is stamped with speciality of origin, and an immeasurable distance separates it from all competitors.—*Wm. E. Gladstone.*

I have for many years made it a practice to read through the Bible once every year. In every light we regard the Bible it is an inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

The Bible is the best book in the world.—*John Adams.*

The Bible is the only book for thinkers, readers, scholars, speakers, men, women and children; if we can have only one book, O save us that.—*Joseph H. Choate.*

The Bible is a book in comparison with which all others in my eyes are of minor importance; and which in all my perplexities and distresses has never failed to give me light and strength.—*General Lee.*

All books have their use. But the most indispensable, the most useful, and the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.—*Charles A. Dana.*

Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go.—*Goethe.*

The Bible is no mere book, but a living creature, with a vigor, a power, which conquers all that oppose it.—*Napoleon.*

How shall I describe to you what I found in the New Testament? I had not read it for many years and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly found the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelation, the key to all the seeming contradictions of the physical and moral world. If the religion of the Bible is not divine, I know nothing at all.—*Max Müller.*

I am profitably engaged in reading the Bible. Take all the book upon reason that you can and the balance on faith, and you will live and die a better man.—*Lincoln.*

The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long forgotten Home.—*Carlyle.*

I believe in God and adore Him. I have a firm belief in the history contained in the Old and New Testaments and in the

The Bible

regeneration of the human race by the sacrifice of Jesus Christ—*Guizot*.

All that I am I owe to Christ Jesus, revealed to me in His Divine Book.—*David Livingstone*.

Why will men go astray when they have this blessed book (the Bible) to guide them.—*Faraday*.

The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*Dana*.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the Sacred Scriptures.—*Herschel*.

We account the Holy Scriptures to be the most sublime philosophy. There are more sure marks of authenticity in the Bible than in any profane history whatsoever.—*Sir Isaac Newton*.

I have looked into most philosophical systems and I have seen that none will work without a God. I think that men of science as well as other men need to learn from Christ.—*Clerk Maxwell*.

The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.—*Kant*.

The Hope of the Nation.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster*.

Hold fast to the Bible as the sheet anchor of your liberties, write its precepts in your heart and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to it we must look as our guide in the future.—*General Grant*.

The Bible is the rock on which our republic rests.—*Andrew Jackson*.

It is out of the Word of God that a system has come to make life sweet. If you blot out of your statute book, your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together.—*Benjamin Harrison*.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—*William H. Seward*.

Anybody who is interested in helping people to understand the Bible is a patriot.—*Justice David Brewer*.

The Bible School.

No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday School. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Sunday School lesson of today is the code of morals of tomorrow.—*Woodrow Wilson.*

Conclusion.

The Bible is indeed the greatest Book in the world; it contains the Word of God, first spoken, then written; the study of it is not only the very foundation of interest, order, instruction, reverence and godly profit in the Sunday School, it is the guardian of the religious life in the family, and the salvation of the individual and State. This is the inspiring, compelling belief of the Bible Teacher.

HOW TO STUDY THE LESSON

IN order that reader and writer may not be working at cross purposes it is earnestly advised that the Preface, which gives the viewpoint of the writer, be read attentively (perhaps more than once). This advice refers particularly to the teachers.

In the preparation of a lesson, first of all note attentively the Subject. The subject is to a lesson, what the string is to a necklace. It binds each separate part into a continuous whole, and fits it for the use for which it is intended.

Read the Illustrative Scripture, and through it grasp the particular teachings which have been gathered from the chapters for special attention. The Illustrative Scripture is intended to be the Bible's own commentary upon itself. In its verses is the spiritual essence of the lesson. One verse only is intended to be memorized. This "memory verse" is designated by the word "Recite" immediately following the Question relating to it.

Read the portion of the Bible selected for the lesson often enough to gain familiarity with its substance as well as form. Then ask yourself the Questions, reading the verses referred to again if necessary to enable you to give yourself a satisfactory answer. Do not think this beneath your dignity. No better system has ever been devised for making a subject your own, than that of asking yourself questions about it. The Questions themselves are framed to bring out the contents of the Scriptures, and not to read anything into them.

Next, read the Summary attentively enough to answer the questions upon it. The Summaries are intended to bring home a few practical teachings of the lesson; to make a few points of contact between the teachings of Scripture and everyday life.

While the books referred to under Home Reading (and very many others) are most useful in illustrating and illuminating the Bible, the one book really necessary in the preparation of the lesson is the Bible itself. While this statement is particularly true as regards the scholar, let no teacher be disturbed if his Sunday School library consists of only one book—provided that one book be the Bible.

The whole lesson having been studied at home, let no teacher be disturbed if on account of dwelling upon some feature of special interest or importance, a part of the lesson is sometimes left untouched in the class room.

Study the Bible and meditate upon it: do not be content with just skimming it. Put earnest thought into your reading and pray about it sometimes as you read. Make a personal application—how does this teaching apply to me and how do my conduct and character conform to the teaching. Try definitely to make the material and the spirit of the Bible a part of your very self, so that at first consciously and then unconsciously you will live it.

Genesis: Ch. 1 to Ch. 3.

God in His World.

Illustrative Scripture.

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands (Heb. 1:10). They shall perish; but thou remainest; and they all shall wax old as doth a garment (Heb. 1:11). Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 11:3).

Questions.

1. How does the Bible begin? Gen. 1:1.
2. How does Genesis describe the condition of things before the Creation? 1:2.
3. What were the events of the first two creative days? 1:3-8.
4. What were the events of the third day? 1:9-13.
5. What were the events of the fourth day? 1:14-19.
6. Describe how the waters and the air were filled with living creatures. 1:20-23.
7. What was next created? 1:24-25.
8. In whose image was man created? 1:26.
9. What did God say to man? 1:28.
10. What did God give to man that distinguishes him from every other creature? 1:26, 28.
11. Where did God place the man? 2:8.
12. What did God plant in the Garden of Eden? 2:9.
13. What command did God give to man concerning the tree of knowledge? 2:17.
14. Tell the story of the disobedience and punishment of Adam and Eve. Ch. 3.
15. How does the writer of Hebrews sum up the story of Creation? Recite Heb. 1:10.
16. How does he state one great difference between the Creator and his creation? Heb. 1:11.
17. How does he state his understanding of the creation? Heb. 11:3.

18. Has anything been learned about things created, since Genesis was written? (Summary.)
19. Has new learning led to a better-fitting theory than that creation-has a Creator? (Summary.)
20. Could one write a better short popular account of creation to-day? (Summary.)
21. What truths does the Bible's story of creation convey? (Summary.)

Summary.

Mankind has learned much about the heavens, the earth and its living creatures since the first chapters of Genesis were written: but no man of science has yet put forth any theory more satisfying, or one which fits the facts any better than that "in the beginning God created." And it is doubtful if in the same space any man on earth to-day could write for the people as useful, clear and true an account of the creation as that contained in Genesis. This account satisfied the world for ages before the birth of natural science and still (without contradicting science) conveys the truth of the relationship of the Creator to his creation, by making use of the facts of nature as observed by mankind.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 52-154.
Bible History (Edersheim), vol. 1, pp. 17-23.

LESSON 2.

Genesis: Ch. 4; Ch. 6; Ch. 7.

First Wickedness and Then the Deluge.

Illustrative Scripture.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous (I John 3:12). The name of the Lord is a strong tower: the righteous runneth into it, and is safe (Prov. 18:10). By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb. 11:7).

Questions.

1. Tell the story of Cain and Abel. 4:1-8.
2. Why did Cain kill Abel? I John 3:12.
3. What did Jehovah say to Cain and what did Cain reply? 4:9.
4. What was Cain's punishment? 4:10-15.
5. Did mankind remain true to God? 6:5.
6. What did Jehovah determine to do to men? 6:7.
7. Did anyone find favor with him? 6:8
8. What directions did God give to Noah? 6:13-22.
9. What did God tell Noah he would do? 7:1-5.
10. Where can all men find safety, and who succeed in finding it? Recite Prov. 18:10.
11. Tell the story of the Ark and the Flood. 7:13-24.
12. What saved Noah from the destruction which came upon those who did not believe the warning of God? Heb. 11:7.
13. What are some of the stories of the Bible? (Summary.)
14. What do these word pictures give us? (Summary.)
15. Does a painter need to give every little detail, just as it was in the real scene, to give us a true idea of the real scene? (Summary.)
16. In order to make plain great lessons of life and history, what is sometimes necessary in painting them or relating them? (Summary.)

Summary.

The stories of the Garden of Eden, Cain and Abel and the Flood are pictures, made with but few strokes, meant to illustrate history long since perished. These pictures present vividly, but in

few words, the broad outlines of the history of man, and display most truly his nature and the nature of God's relationship to him. An oil painting does not cease to be true because lacking the detail of a photograph; moreover, it may give a more useful idea of the real scene, than the photograph with all its accuracy of detail. While not agreeing at a single point, both convey the truth, each its own kind of truth. Some of the stories of the Bible, like those of Eden and the parables of Jesus, are like some paintings—they better convey great truths by sacrificing an infinite number of small details.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 154-202.
Bible History (Edersheim), vol. 1, pp. 23-50.

Genesis: Ch. 8; Ch. 9; Ch. 11: 1-9, 27-32.

God Makes a Covenant with Man.

Illustrative Scripture.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Num. 23:19). Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) (Heb. 10:23). O taste and see that the Lord is good; blessed is the man that trusteth in him (Ps. 34:8).

Questions.

1. How did God remember Noah? 8:1-5.
2. Tell how Noah sent forth the raven and the dove. 8:6-12.
3. Describe how Noah went forth from the Ark. 8:13-19.
4. What did Jehovah promise Noah? 8:20-22.
5. How did God bless and charge Noah? 9:1-7.
6. Relate how Jehovah made a covenant with him. 9:8-17.
7. What was the token of the covenant? 9:16.
8. How does God differ from man in faithfulness? Num. 23:19.
9. Why should we not waver in our faith in God? Heb. 10:23.
10. What does God's loving kindness cause his people to say of him? Recite Ps. 34:8.
11. What were the names of the sons of Noah? 9:18.
12. Tell the story of the Tower of Babel. 11:1-9.
13. What was the original home of Abraham? 11:31.
14. What example does God set for the treatment of sinners? (Summary.)
15. How did God act toward Noah after the flood? (Summary.)
16. What should come after punishment? (Summary.)

Summary.

After punishment, God sets the wise example of making a covenant with those who have sinned or are liable to sin. One might have expected Jehovah to have said to Noah, look at the receding flood and be warned. On the contrary, he seems to have left the flood to talk for itself, and directed Noah's attention to the future with promises of great blessings; and then to have freed his mind from the terrors of the flood by a covenant that it should never return. Moral: After punishment should come promises, not threats.

LESSON 3.

7

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 203-257.

Bible History (Edersheim), vol. 1, pp. 51-64, 68-72.

Abraham (Deane), pp. 1-24.

Abraham (Meyer), pp. 1-8.

Genesis: Ch. 12 to Ch. 15.

Abraham the Father of the Faithful.

Illustrative Scripture.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went (Heb. 11:8). For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness (Rom. 4:3). He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform (Rom. 4:20).

Questions.

1. What did Jehovah tell Abram to do? 12:1.
2. What did He promise him? 12:2-3.
3. What caused Abraham to obey God without hesitation or question? Heb. 11:8.
4. What did God call the thing that caused Abraham to do right? Rom. 4:3.
5. What makes people either weak or strong in obeying God? Recite Rom. 4:20-21.
6. Whom did Abram take with him? 12:4-5.
7. Describe Abram's journey to Canaan. 12:6-9.
8. Relate what happened to Abram in Egypt. 12:10-20.
9. Relate how Abram and Lot prospered in Canaan. 13:1-6.
10. Relate how they separated. 13:7-13.
11. What did God promise Abram concerning the land of Canaan? 13:14-18.
12. Tell the story of the war of the four kings with the five. 14:1-12.
13. Relate how Abram delivered Lot. 14:13-16.
14. Describe Abram's return from the war. 14:17-24.
15. Relate how Jehovah promised Abram a son. 15:1-5.
16. What was the most striking characteristic of Abram's character? 15:6.
17. What is the mainspring of all human action? (Summary.)
18. By what is the object of one's action determined? (Summary.)
19. What must go with belief to make faith? (Summary.)
20. What moulds every life? (Summary.)
21. How is it that the faith of Abraham is still influencing the lives of people in the twentieth century? (Summary.)

Summary.

Belief is the mainspring of all human action; no belief, no action; little belief, some action; great belief, great action; powerful belief, great power. All human experience proves this. Whether one's belief be weak or powerful, the direction of his action and the result of it are absolutely determined by that in which, or the person in whom he believes. Belief joined (by the tremendous force wrapped up in the little word "in") to some person or thing makes that faith which moulds every life and moves the world. Abram "believed in God" and the twentieth century is reaping great crops from Abram's faith.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 258-295, 315-342.
Bible History (Edersheim), vol. 1, pp. 72-90.
Abraham (Deane), pp. 25-32, 47-78.
Abraham (Meyer), pp. 9-30.

Genesis: Ch. 16 to Ch. 19:29.

God Makes Various Promises.

Illustrative Scripture.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jer. 9:23-24).

Questions.

1. Who was Hagar? 16:3.
2. How did Sarai treat Hagar and what did Hagar do? 16:6.
3. Relate how the angel of Jehovah found Hagar and instructed her. 16:7-14.
4. What was the name of Hagar's son? 16:15.
5. What is the meaning of Abraham? 17:5.
6. What was God's covenant with Abraham? 17:7.
7. Relate how Abraham entertained three strangers 18:1-8.
8. Relate how a son was again promised to Sarah and Abraham. 18:9-15.
9. Relate how Jehovah talked with Abraham about Sodom. 18:16-21.
10. Tell how Abraham pleaded for Sodom. 18:22-32.
11. What did God finally promise Abraham about Sodom? 18:32.
12. Tell the story of the visit of the angels to Sodom. 19:1-11.
13. Tell the story of the rescue of Lot. 19:12-22.
14. Tell the story of the destruction of Sodom and Gomorrah. 19:23-29.
15. What is the greatest glory of mankind? Recite Jer. 9:23-24.
16. How did Hagar differ from Abraham? (Summary.)
17. Being different, could they both be good? (Summary.)
18. Who besides the mighty, rich and the wise can please God and be happy? (Summary.)
19. To whom has God addressed most of his promises? (Summary.)

Summary.

How different the character of the young, passionate, impulsive Hagar from the mature, deep-feeling but self-controlled Abraham; how different their enjoyments, their hopes, their satisfactions; how different the goodness of the one from the goodness of the

other. Nevertheless, Jehovah had promises enough and varied enough, so that he could and did make them both happy. For God's plans for humanity do not limit his promises of happiness to the mighty, the rich and the wise. Most people are ordinary people, and to them are addressed most of the promises of God.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 342-354.

Bible History (Edersheim), vol. 1, pp. 90-97.

Abraham (Deane), pp. 89-119.

Abraham (Meyer), pp. 88-143.

Genesis: Ch. 20 to Ch. 22.

Obedience Is Better Than Sacrifice.

Illustrative Scripture.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams (I Sam. 15:22). Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5:8-9). And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him (Acts 5:32).

Questions.

1. What deceit did Abraham practice upon Abimelech? 20:2.
2. Did God approve Abraham's way of meeting danger? 2:3-7.
3. What was the name of the son of Abraham and Sarah? 21:3.
4. Relate how Hagar came to leave the home of Abraham. 21:8-14.
5. Relate how God remembered and rescued Hagar and Ishmael in the wilderness. 21:15-21.
6. Tell how Abraham and Abimelech made a covenant with each other. 21:22-34.
7. What great trial of Abraham's faith did God make? 22:1-2.
8. Describe Abraham's preparation for the sacrifice. 22:3-6.
9. Relate the conversation between Abraham and Isaac. 22:7-8.
10. How did God interrupt the intended sacrifice? 22:9-12.
11. Tell the conclusion of the story. 22:13-19.
12. What promise did God make Abraham as a reward for his obedience? 22:18.
13. What delights Jehovah? I Samuel 15:22.
14. To whom alone can Christ become a Saviour? Heb. 5:8-9.
15. To whom does God give the Holy Spirit? Recite Acts 5:32.
16. What is one of the signs of faithfulness? (Summary.)
17. What is faithfulness which produces no obedience? (Summary.)
18. How is faith related to obedience? (Summary.)

Summary.

Abraham is best known because of his faithfulness. But note carefully how the fruit by which his faithfulness was most often recognized was obedience. As a tree is known by its fruits, so also

is any virtue. Faith which does not produce obedience is no more faith than a thing is a grape vine which yields no grapes. Faith is the road which led Abraham to obedience and it was obedience which secured his reward.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 354-363.

Bible History (Edersheim), vol. 1, pp. 97-104.

Abraham (Deane), pp. 120-149.

Isaac and Jacob (Rawlinson), pp. 16-25.

Abraham (Meyer), pp. 144-180.

Genesis: Ch. 23 to Ch. 24.

Abraham Refuses to Run a Needless Risk.

Illustrative Scripture.

Be not deceived: evil communications corrupt good manners (I Cor. 15:33). Wherefore let him that thinketh he standeth take heed lest he fall (I Cor. 10:12). Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness (II Pet. 3:17).

Questions.

1. Relate how Abraham bought a burying place after the death of Sarah. 23:1-16.
2. What steps did Abraham take to prevent Isaac's marrying a Canaanite? 24:1-9.
3. Where did Abraham's servant go? 24:10-11.
4. What prayer did he make? 24:12-14.
5. Describe the coming of Rebekah. 24:15-16.
6. Describe the scene at the well. 24:17-25.
7. What effect did all these events at the well have upon the servant? 24:26-27.
8. What did Laban do? 24:28-31.
9. What did the servant say to Laban? 24:32-49.
10. What kind of a man was Abraham's servant? 24:33, 56.
11. What answer did Laban return about Rebekah? 24:50-51.
12. Describe Rebekah's home-leaving. 24:50-60.
13. Describe her meeting with Isaac. 24:61-67.
14. What is the result of evil companionships? Recite I Cor. 15:33.
15. What advice does the Bible give the self-confident? I Cor. 10:12.
16. How does Peter advise Christians to be cautious like Abraham? II Peter 3:17.
17. Isaac being good, why did his father Abraham seek to keep him out of temptation? (Summary.)
18. Is it a sign of weakness to avoid needless risk? (Summary.)
19. In what particular is character like wood or metal? (Summary.)

Summary.

Isaac was a good man, Abraham had no fault to find with his son. There was nothing to show that he would not have continued good in spite of any influence of his future wife. Nevertheless his

father took the greatest pains to prevent his goodness from being subjected to the test. Men think it folly to put needless strain upon a rod or a wheel or a machine. Why should they think it a sign of weakness instead of wisdom to treat themselves as considerately as they do their machines? Character has its limit of endurance as well as wood or metal.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 364-373.

Bible History (Edersheim), vol. 1, pp. 104-109.

Abraham (Deane), pp. 151-167.

Isaac and Jacob (Rawlinson), pp. 26-34.

Abraham (Meyer), pp. 181-198.

Genesis: Ch. 25 to Ch. 27.

The Cost of Poor Training.

Illustrative Scripture.

O my Lord, teach us what we shall do unto the child (Judg. 13:8). Train up a child in the way he should go; and when he is old, he will not depart from it (Prov. 22:6). The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame (Prov. 29:15). Be ye therefore followers of God, as dear children (Eph. 5:1).

Questions.

1. Describe the last days of Abraham. 25:1-11.
2. What were the names of Isaac's two sons and how are they described? 25:25-28.
3. Describe how Esau sold his birthright. 25:29-34.
4. Why did God promise great things to Isaac? 26:5.
5. How are the life and character of Isaac described in 26:12-17?
6. Describe Isaac's well-digging. 26:18-22.
7. What did Isaac ask Esau to do? 27:1-5.
8. Describe the scene between Rebekah and Jacob. 27:6-17.
9. Describe what took place between Isaac and Jacob. 27:18-29.
10. Describe what took place between Isaac and Esau. 27:30-40.
11. What was the result of Jacob's deception? 27:41-46.
12. What should be the prayer in every family and school in the land? Judg. 13:8.
13. Why is the training of the young so important? Prov. 22:6.
14. What becomes of the child left to himself? Prov. 29:15.
15. Since children must always be imitators, whom should they imitate? Recite Eph. 5:1.
16. What mistake was made in the home training of the sons of Isaac and Rebekah? (Summary.)
17. What was the result to Esau and Jacob of their faulty education in boyhood? (Summary.)
18. Have families of to-day profited by the experience of previous ages? (Summary.)

Summary.

The two sons were very different, with lots of good in each; but the sturdy hunter attracted the father and the quiet boy the mother. All right so far; but had the father sometimes sent Jacob out to hunt

and looked after his bow and had Rebekah petted Esau sometimes and asked for some of his venison; there would have been a happier family. Jacob afterward learned well the rough and dangerous life of the desert, and Esau had cultivated within him a gentler side. But at what a fearful cost of hardship and suffering, they both learned in mature years what might have been easily taught them while boys at home. And the worst of it is, the same old hard lesson is being learned to-day in every town and village in the land.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 376-390.

Bible History (Edersheim), vol. 1, pp. 109-121.

Abraham (Deane), pp. 170-179.

Isaac and Jacob (Rawlinson), pp. 35-44, 55-62, 70-88.

Abraham (Meyer), pp. 199-205.

Israel (Meyer), pp. 9-43.

Genesis: Ch. 28 to Ch. 30.

Jacob Gets Another Chance.

Illustrative Scripture.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand (Ps. 37:24). The Lord is merciful and gracious, slow to anger, and plenteous in mercy (Ps. 103:8). He hath not dealt with us after our sins; nor rewarded us according to our iniquities (Ps. 103:10). Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore (Ps. 16:11).

Questions.

1. Where did Isaac send Jacob and for what purpose? 28:1-5.
2. Describe Jacob's vision. 28:10-13.
3. How did God confirm his promise to Abraham? 28:13-15.
4. What did God promise Jacob? 28:14-15.
5. What did Jacob say when he awoke? 28:16-17.
6. What did Jacob do in the morning? 28:18-19.
7. What vow did Jacob make to God? 28:20-22.
8. Describe the meeting between Jacob and Rachel. 29:1-12.
9. What was the bargain between Jacob and Laban? 29:15-20.
10. What deceit did Laban practice upon Jacob? 29:21-26.
11. Did God bring prosperity to Jacob?
12. What second arrangement did Laban and Jacob make? 30:25-36.
13. What encouragement has the man who fears God, when he sins? Ps. 37:24.
14. Why may he have hope? Ps. 103:8.
15. What must the most perfect man say of God's dealing with him? Ps. 103:10.
16. What confidence does the presence of God create in the soul of man? Recite Ps. 16:11.
17. Why may God punish some people quickly and thoroughly? (Summary.)
18. Why may some others escape punishment? (Summary.)
19. What made a great man of Jacob in spite of his sins? (Summary.)
20. Why should children of great parents become great and what often prevents this? (Summary.)

Summary.

In the case of Rebecca and Jacob, God caused the punishment to follow the sin quickly enough. Might this not be because he saw so much good in them? May not the really wicked escape sometimes because they are not worth punishing, just as one does not take the trouble to mend what is fit only for destruction? But there was good stuff in Jacob, and it needed only the perils of the desert and the endurance of hard labor and harder treatment, coupled with the promises and presence of God, to make a great man of him. The children of the great have the greatest opportunities to become great; but unless rescued by God, their parents generally destroy their chances by giving them no training or bad training.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 391-402.
Bible History (Edersheim), vol. 1, pp. 121-130.
Isaac and Jacob (Rawlinson), pp. 91-109.
Israel (Meyer), pp. 44-83.

Genesis: Ch. 31 to Ch. 33.

Only Those Who Strive Prevail.

Illustrative Scripture.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible (I Cor. 9:25). Be not overcome of evil, but overcome evil with good (Rom. 12:21). Submit yourselves therefore to God. Resist the devil, and he will flee from you (Jas. 4:7). Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24).

Questions.

1. How did Laban and his sons regard Jacob's prosperity? 31:1-2.
2. What did Jehovah direct Jacob to do? 31:3.
3. Relate the conversation between Jacob and Rachel and Leah. 31:4-16.
4. Describe Jacob's flight and Laban's pursuit. 31:17-35.
5. What prevented Laban from doing Jacob hurt? 31:24.
6. Had Jacob served Laban faithfully? 31:36-42.
7. What is the meaning of Mizpah? 31:49.
8. Describe Jacob's preparation for meeting Esau. 32:1-23.
9. Describe Jacob's wrestling. 32:24-27.
10. Why was Jacob's name changed to Israel? 32:28.
11. What are the meanings of Jacob and Israel? 32:28.
12. Describe the meeting of Jacob and Esau. 33:1-7.
13. Were the brothers reconciled? 33:8-11.
14. Relate how Jacob returned to Canaan. 33:12-20.
15. Why should the Christian be more willing to exercise self-control than those who strive in games? I Cor. 9:25.
16. How should we act towards evil? Rom. 12:21.
17. For whom and against whom should we fight? Jas. 4:7.
18. Did Jesus teach that salvation is easy? Recite Luke 13:24.
19. What stirred Jacob to make the best out of what was in him? (Summary.)
20. When Jacob became a striver, what did he strive for? (Summary.)
21. What came of his striving? (Summary.)

Summary.

God's punishment making hard the way of sin, God's promises inviting to the way of righteousness and God's ever present help in trouble fired the heart of Jacob to make the best out of what was in him. To this end he became a striver: he strove with himself to develop the good and fight down the evil; he strove with men to do well for them and prevent harm to himself; and best of all, he strove with God for a blessing in fighting for the right within and without—and he prevailed. God blessed him and his brother became his friend; and besides becoming a great man he gained great wealth.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 402-408.
Bible History (Edersheim), vol. 1, pp. 130-139.
Isaac and Jacob (Rawlinson), pp. 110-121.
Israel (Meyer), pp. 84-110.

Genesis: Ch. 35; Ch. 37; Ch. 39; Ch. 40.

Good Conduct the Basis of Success.

Illustrative Scripture.

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Josh. 1:9). He that walketh uprightly walketh surely (Prov. 10:9). The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness (Prov. 11:6). To him that soweth righteousness shall be a sure reward (Prov. 11:18).

Questions.

1. In obedience to God's command, how did Jacob and his household show their loyalty to God? 35:1-8.
2. Describe the death of Rachel. 35:16-20.
3. How many children did Jacob have? 35:22 (last clause).
4. Why did the brothers of Joseph hate him? 37:1-4.
5. Relate Joseph's dream. 37:5-9.
6. What was the effect of Joseph's dreams on his father and his brothers? 37:10-11.
7. Describe the visit of Joseph to his brothers. 37:12-17.
8. What did the brothers plan regarding him? 37:18-22.
9. What did they finally do with him? 37:23-28, 36.
10. What did the brothers do after selling Joseph? 37:29-35.
11. How did Joseph get along in Potiphar's house? 39:1-6.
12. What did Joseph's master do with him and what did Jehovah do for him? 39:20-23.
13. Tell the story of Pharaoh's butler and baker. 40.
14. Why may the believer always and everywhere be of good courage? Josh. 1:9.
15. Who walks surely? Recite Prov. 10:9.
16. What delivers the upright? Prov. 11:6.
17. Who has a sure reward? Prov. 11:18.
18. What kind of a boy was Joseph at home and abroad? (Summary.)
19. What connection did good behavior and reward have with each other in Joseph's life? (Summary.)
20. What was the distinguishing characteristic in Joseph's goodness? (Summary.)

Summary.

Joseph was the best behaved boy in the family at home and abroad. There was nothing mean about him; and he was brave, else he would not have made that lonely search for his brothers. Neither did he whimper when he found himself sold into slavery. He might have been excused if he had wondered if good behavior paid; but he evidently did not, for he kept up his good behavior; and the reward which seemed to fail in Canaan came to him in Egypt. Then his determined persistence in good behavior got him into trouble again, with a prison as its reward. But his faith did not fail and his prosperity followed him even into jail. So far, rewards and punishments seemed to be more or less out of adjustment in Joseph's life, as in those of most other good people; but the end was not yet. In the meantime the thing to be noted is that Joseph was good, whether circumstances were good or bad.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 413-440.

Bible History (Edersheim), vol. 1, pp. 142-154.

Isaac and Jacob (Rawlinson), pp. 137-144.

Israel (Meyer), pp. 126-137.

Joseph (Meyer), pp. 9-63.

Genesis: Ch. 41 to Ch. 43.

A Man Whom Prosperity Did Not Spoil.*Illustrative Scripture.*

Beware that thou forget not the Lord thy God when all that thou hast is multiplied (Deut. 8: 11, 13). Riches and honour are with me; yea, durable riches and righteousness (Prov. 8: 18). God hath spoken once; twice have I heard this; that power belongeth unto God (Ps. 62: 11). Blessed is the man that feareth the Lord. Wealth and riches shall be in his house: and his righteousness endureth forever (Ps. 112: 1, 3).

Questions.

1. Tell the king's dream. 41: 1-8.
2. What did the relation of the king's dream bring to the chief butler's remembrance? 41: 9-13.
3. Relate how Joseph came before the king. 41: 14-16.
4. What was the interpretation of the king's dream? 41: 25-32.
5. What was the advice of Joseph? 41: 33-36.
6. What did the king say of Joseph? 41: 38.
7. Relate how the king made Joseph ruler of Egypt. 41: 40-45.
8. Tell how Joseph made preparation for the famine. 41: 46-49.
9. Relate how the famine came? 41: 54-57.
10. Tell how the sons of Jacob came to Egypt and saw Joseph. 42: 1-17.
11. Relate how Joseph talked with them and sent them away. 42: 18-28.
12. Describe their arrival home. 42: 29-38.
13. Relate how the brothers again returned to Egypt. 43: 1-15.
14. Describe how Joseph received the brothers on their second visit. 43: 16-34.
15. What is the warning to all whose goods increase? Deut. 8: 11, 13.
16. Can one be both rich and righteous? Prov. 8: 18.
17. What should the powerful always remember? Ps. 62: 11.
18. How may one make sure of remaining unspoiled by increasing riches? Recite Ps. 112: 1, 3.
19. What great danger threatens the powerful, the wealthy and the able? (Summary.)
20. What effect should prosperity have upon people? (Summary.)
21. What will the fear of the Lord do for the successful? (Summary.)
22. What prevents most people from achieving success? (Summary.)

Summary.

It is one of the continuing astonishments of every generation and in all classes of society, how increased power, wealth or ability of any kind tends to spoil the possessors of it. It would seem, however, that prosperity should be to the human being what sunshine is to the plant; and it is a comfort to those who would like to make the very best of themselves, to learn from the lives of men like Joseph (and there are many of them) that the fear of the Lord will enable them to endure success. But the hard fact still remains; and most people are prevented from achieving success, that is making the best of themselves, on account of their inability to stand the strain of things going well.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 440-460.

Bible History (Edersheim), vol. 1, pp. 154-168.

Isaac and Jacob (Rawlinson), pp. 145-155.

Joseph (Meyer), pp. 64-92.

Genesis: Ch. 44; Ch. 45; Ch. 46: 1-7, 28-34; Ch. 47.

Conciliation.

Illustrative Scripture.

A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle (Prov. 18:19). Be kindly affectioned one to another with brotherly love; in honour preferring one another (Rom. 12:10). And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32).

Questions.

1. What was put in the sack's mouth of each man? 44:1-3.
2. Relate what took place between Joseph's messengers and his brothers. 44:4-13.
3. What confession did Judah make to Joseph? 44:14-16.
4. What did Judah say to Joseph's proposal to keep Benjamin as a slave? 44:18-34.
5. Relate how Joseph revealed himself after Judah's humble and generous petition. 45:1-8.
6. What message did Joseph send to his father? 45:9-13.
7. What caution did Joseph give to his brothers? 45:24.
8. How did Jacob receive the message of Joseph? 45:27-28.
9. Describe the meeting of Joseph with his family. 46:28-34.
10. Describe the presentation of the family to the king. 47:1-12.
11. Tell the rest of the story of the famine. 47:13-26.
12. Where did Israel go to live and what promise did he exact from Joseph? 47:27-31.
13. What is harder to be won than a strong city? Recite Prov. 18:19.
14. How should brothers act towards each other? Rom. 12:10.
15. What example does Christ set us in this regard? Eph. 4:32.
16. What scenes and characters are described in the Bible? (Summary.)
17. What happenings and experiences only are selected? (Summary.)
18. What was one trouble with Joseph's goodness? (Summary.)
19. What happens to those who try to do things all by themselves? (Summary.)
20. What kind of goodness breeds goodness in others? (Summary.)

Summary.

The Bible history is not a mere recital of events. Only those scenes, occurrences and characters which are capable of teaching religious truth, and those surroundings which are necessary for understanding them, are described. Furthermore, while the happenings and experiences were those of particular persons and peoples, only those which might happen to any person or people, and the like of which have been happening to all mankind ever since, have been selected for description. Were these things not so, the story of Joseph would not have been loved, studied and treasured as it has been all these ages.

Now Joseph was good; but in his earlier years he was too often thinking about his goodness and he too often paraded it and his knowledge of it. He thus helped to break those ties which bind families and friends together, to their mutual good. Anyone, however good or able, who is expecting to do much, all by himself, is laying deep and firm the foundation of failure and bitter disappointment. The only goodness which breeds much goodness in others, is the kind in which self-forgetfulness (the real self-denial) is a chief part.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 463-470.

Bible History (Edersheim), vol. 1, pp. 168-177.

Isaac and Jacob (Rawlinson), pp. 156-170.

Israel (Meyer), pp. 138-146.

Joseph (Meyer), pp. 93-140

Genesis: Ch. 48 to Ch. 50.

The Latter Days of a Successful Man.

Illustrative Scripture

Mark the perfect man, and behold the upright: for the end of that man is peace (Ps. 37:37). Let me die the death of the righteous, and let my last end be like his! (Num. 23:10). To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life (Rom. 2:7).

Questions.

1. What were the names of Joseph's two sons? 48:1.
2. What had God promised Jacob? 48:3-4.
3. What tender reference did Jacob make to Joseph's mother? 48:7.
4. Describe the meeting between Jacob, Joseph and his two sons 48:8-22.
5. What blessing did Jacob pronounce upon the sons of Joseph? 48:8-22.
6. Relate how Jacob put Joseph's younger son before his elder son. 48:17-20.
7. For which son did Jacob prophesy the sceptre? 49:10.
8. Where did Jacob charge his two sons to bury him? 49:29-32.
9. Who were already buried there? 49:31.
10. Describe the death and burial of Jacob. 49:33-50:14.
11. Who went with Joseph to bury his father? 50:7-9.
12. What did Joseph's brothers fear after Jacob's death? 50:15.
13. What did the brothers do to propitiate Joseph? 50:16-18.
14. What did Joseph say to them? 50:19-20.
15. What was Joseph's last message? 50:24-25.
16. What is the end of the man at peace with God? Recite Ps 37:37.
17. What kind of death would all men wish to die? Num. 23:10.
18. Who shall win eternal life? Rom. 2:7.
19. What always commands the admiration of mankind? (Summary).
20. Give some examples of success not worthy of admiration. (Summary.)
21. What knowledge in Joseph rendered his success permanent and valuable? (Summary.)

Summary.

Mankind has admired success and followed the successful in all ages; and people do not confine their admiration to any particular kind of success. A successful bank burglar, pirate chief or gambler attracts his worshippers just as certainly as the successful missionary or philanthropist. The successful plotter of destructive mischief at school, may excel in popularity the most successful student. The pleasure of contemplating exertion of mind or body attaining that for which the effort is put forth, is as natural to human beings as the pleasure of eating and drinking; but as there are kinds of things not good to eat or drink, so there are kinds of success not good to admire or strive for. What shall it profit a man if he shall gain the whole world and lose his own life? The pre-eminent quality of the success of Joseph was his learning from God what things it was worth while to gain and what things it was profitable to lose.

Home Reading.

Hours with the Bible (Geikie), vol. 1, pp. 470-474.

Hours with the Bible (Geikie), vol. 2, pp. 77-90.

Bible History (Edersheim), vol. 1, pp. 177-190.

Isaac and Jacob (Rawlinson), pp. 171-186.

Israel (Meyer), pp. 146-180.

Joseph (Meyer), pp. 141-153, 170-190.

Exodus: Ch. 1 to Ch. 4.

The Chosen Leader.*Illustrative Scripture.*

Behold, I have given him for a witness to the people, a leader and commander to the people (Is. 55:4). He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful (Rev. 17:14). I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Ps. 32:8).

Questions.

1. What was the fear of a new king of Egypt concerning the children of Israel? 1:8-10.
2. How did he treat them? 1:11-14.
3. What command did he give concerning their children? 1:22.
4. What did the mother of Moses do with him? 2:1-4.
5. Tell the story of his adoption by Pharaoh's daughter. 2:5-10.
6. What did Moses do when he was grown up and what came of it? 2:11-15.
7. What happened to Moses in the land of Midian? 2:16-22.
8. In the meanwhile what was happening in Egypt? 2:23-25.
9. Tell how God appeared to Moses in the burning bush. 3:1-5.
10. Tell the story of God's commission to Moses to deliver the children of Israel. 3:6-12.
11. What was Moses to say to the children of Israel? 3:13-17.
12. What was he to say to Pharaoh and what would happen then? 3:18-22.
13. What name did God give himself? 3:14.
14. What proof and promises did God give Moses? 4:1-9.
15. Describe the hesitation of Moses and the patience of Jehovah. 4:10-17.
16. Describe how Moses and Aaron met. 4:27-28.
17. Describe how the elders and the people received Moses and Aaron. 4:29-31.
18. How is Christ's rank among the people described by the prophet Isaiah? Is. 55:4.
19. How is the leadership of Christ and his followers described in Revelation? Rev. 17:14.
20. What is the promise of God's leadership? Recite Ps. 32:8.

21. When the multitude of the Israelites cried to God for salvation what did he do for them? (Summary.)
22. Can the many get along without the one in the conduct of human affairs? (Summary.)
23. When do the qualities of leadership become known? (Summary.)

Summary.

The children of Israel had become mighty, and the land was filled with them; yet they allowed themselves to be shamefully treated and groaned in bondage. They cried unto God, and God answered by sending them Moses. One man was superior in power to the whole multitude. The thousands could not deliver themselves but one man could deliver them. Jehovah himself had been preparing this man for his task—the task of leadership. Yet so subtle, so intangible, so indistinguishable till called into action are the qualities of leadership, that Moses himself did not know the Lord had given them to him. But God knew, and the multitude came to know; for the many can do naught without the one in human affairs. God brings to perfection the plan he approves by providing the right person at the right time. This one may be a boy in a school or a man in a nation.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 114-123, 132-152.
 Bible History (Edersheim), vol. 2, pp. 24-55.
 Moses (Rawlinson), pp. 7-26, 52-84.
 Moses (Meyer), pp. 7-43.

Exodus· Ch. 5; Ch. 6. 1-13, 28-30; Ch. 7; Ch. 8.

Pharaoh's Hard Heart.

Illustrative Scripture

Happy is the man that feareth alway· but he that hardeneth his heart shall fall into mischief (Prov. 28:14) He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy (Prov. 29:1). But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

Questions.

1. What did Moses and Aaron say to Pharaoh? 5:1.
2. What was his reply? 5:2-5.
3. What order did he give about the bricks? 5:6-9.
4. Relate how the burdens of the people were increased. 5:10-14.
5. Describe the interview between the officers of Israel and Pharaoh. 5:15-19.
6. What complaint did the officers make to Moses? 5:20-21.
7. What complaint did Moses in turn make to Jehovah? 5:22-23.
8. What answer did Jehovah make to Moses? 6:1-8.
9. Why did not the Israelites hearken to Moses? 6:9.
10. What predictions concerning Pharaoh and the Egyptians did Jehovah make? 7:4-5.
11. In what condition was Pharaoh's heart when Moses first appeared before him? 7:13-14.
12. Tell the story of the plague of water turned into blood. 7:15-25.
13. Tell the story of the plague of frogs. 8:1-14.
14. What did Pharaoh do with his heart when he had a respite? 8:15.
15. Describe the plague of lice and flies. 8:16-32.
16. What is said concerning Pharaoh's heart in connection with each of these last plagues? 8:19, 32.
17. Why should we keep our hearts soft enough to suffer? Recite Prov. 28:14.
18. What happens to one who hardens his heart so as not to feel reproof? Prov. 29:1.
19. What deceiving quality have all sins—few or many, big or little? Heb. 3:13.
20. What impression is made upon many by reading the plagues of Egypt? (Summary.)

21. When Jehovah predicted he would harden Pharaoh's heart, was this the beginning of Pharaoh's story? (Summary.)
22. What may we learn from Pharaoh's treatment of the Israelites long before the calling of Moses? (Summary.)
23. What plain statement is made concerning Pharaoh's heart when Moses first came before him? (Summary.)
24. What was Pharaoh himself doing about his heart? (Summary.)
25. What effect does conduct have upon character? (Summary.)

Summary.

An impression frequently left by reading the plagues of Egypt, is that God hardened Pharaoh's heart and then condemned and punished him because his heart was hard. This being offensive to our sense of the justice of God, it is important to note that an attentive reading puts the matter in an altogether different light. In the original prediction made by Jehovah to Moses, he does indeed say that he will harden Pharaoh's heart; but this is a prediction and not the beginning of the story. We can gather what kind of a heart Pharaoh must have had when we read of his horribly unfeeling treatment of the Israelites. And furthermore, it is stated plainly that his heart had become hardened and was stubborn when Moses and Aaron were first appearing before him. Could anyone's heart become anything but hard, treated as Pharaoh had treated his?

But worse still, when God's stern measures began to impress even Pharaoh's hard heart, he himself still further hardened it, the better to resist. In this Pharaoh was successful. His heart became hard enough to endure the next plague. A severer punishment causing him to yield, he uses the second respite to again harden his heart. Thus far therefore the process had been that Pharaoh purposely steeled his heart against mercy on the one hand and pain on the other; and then his heart of itself retained the temper he had purposely given it. Thus he hardened his heart and at the same time his heart became hard. We have all put our hearts through this process more than once. We should have no difficulty therefore in understanding what took place in Pharaoh's.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 152-170.
 Bible History (Edersheim), vol. 2, pp. 55-74.
 Moses (Rawlinson), pp. 85-104.
 Moses (Meyer), pp. 44-59.

Exodus: Ch. 9 to Ch. 12: 28.

The Danger of Hardening One's Heart Against God.

Illustrative Scripture.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me (Prov. 1:24, 28). They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices (Prov. 1:30, 31).

Questions.

1. Give an account of the plague of the murrain of cattle. 9:1-6.
2. Did this plague soften the heart of Pharaoh? 9:7.
3. Give an account of the plague of boils. 9:8-11.
4. What did Jehovah do to the heart of Pharaoh this time? 9:12.
5. What message did Jehovah send to Pharaoh? 9:13-19.
6. Did those who feared the word of Jehovah and those who regarded not his word, act in the same way? 9:20-21.
7. Describe how the hail came according to the word of the Lord 9:22-26.
8. What effect did this plague and the removal of it have upon Pharaoh's conduct and his heart? 9:27-35.
9. What did Pharaoh's servants say to him? 10:7.
10. Describe the plagues of the locusts and the darkness. 10:12-23.
11. Relate what took place at the interview between Pharaoh and Moses. 10:24-29.
12. What did Jehovah say would be the result of the next and last plague? 11:1.
13. What were the people to ask of the Egyptians? 11:2.
14. What is the meaning of the word "Passover"? 12:27.
15. Give an account of the Jewish Passover. 12:1-28.
16. How do people harden their hearts towards God and what is the result? Prov. 1:24, 28.
17. What is the danger of hardening one's heart against God? Recite Prov. 1:30, 31.
18. In what are all people more or less like Pharaoh? (Summary.)
19. What was Pharaoh bound to do with himself, and what use did Jehovah mean to make of him? (Summary.)

20. What is the surest guide through difficulties and dangers? (Summary.)
21. What would make the world a place unfit to live in? (Summary.)

Summary.

There have been millions of people like Pharaoh; in fact, it is doubtful if any one can look into the mirror which Pharaoh affords him, and not see at least some faint image of himself. Who at times has not played the dangerous game of dulling his conscience by disregarding it, or if conscience was too strong, by bracing himself against it—in other words the game of hardening his heart? Now Pharaoh had been resisting the leadings and drivings of Jehovah and was already a hopeless case when Jehovah raised him up to great power and wide notoriety. He was surely bound for destruction, or rather self-destruction, because of his wilful resistance to that which was good. Jehovah knew the end of the game that Pharaoh played from the beginning, and he intended that the end of it should be in plain view, so that all men should take note of the folly and the danger of it.

A keen scent for the right is the surest guide through the difficulties and dangers which beset one on every side. Many there are who would like to keep this useful keenness of moral scent while letting go the love of righteousness which creates it. These would indeed be the most dangerous of beasts—so dangerous indeed that they would soon destroy society. But when one casts away his morals, God takes away his moral senses—he becomes morally deaf, dumb and blind. He then soon makes an end of his power. How long would the world remain a fit place to live in, did God allow the unjust and the unmerciful to retain all the clearness of vision that belongs to the pure in heart?

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 170-184.
Bible History (Edersheim), vol. 2, pp. 74-82.
Moses (Rawlinson), pp. 104-117.
Moses (Meyer), pp. 60-72.

Exodus: Ch. 12: 29-51; Ch. 13: 17-22, Ch. 14, Ch. 15 1-21.

The First Passover and the Exodus.

Illustrative Scripture.

For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (I Cor. 5:7-8). Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot (I Peter 1:18, 19).

Questions.

1. Give an account of the last plague. 12:29-30.
2. Describe the beginning of the Exodus. 29:31-34.
3. What did the Israelites ask and receive from the Egyptians before they left? 12:35-36.
4. How long were the Israelites in Egypt? 12:41.
5. By what way did the Israelites leave Egypt and why? 13:17-18.
6. What did Moses take with him out of Egypt? 13:19.
7. What sign of God's presence went before them? 13:21-22.
8. What did Pharaoh do when he learned of the flight of the Israelites? 14:1-9.
9. Describe the passage of the Red Sea. 14:10-22.
10. What happened to the pursuing Egyptians? 14:23-31.
11. What did Moses say of God's leadership? 15:13.
12. How did Paul show the relationship between the Passover and Christ? I Cor. 5:7-8.
13. How did Peter show this relationship? Recite I Pet. 1:18, 19.
14. What proof of the truth of the Scriptures can be given in one word? (Summary.)
15. What does the history of the Jews compel us to take into account? (Summary.)

Summary.

A great king is said to have asked his pastor to give the proof of the truth of the scriptures in one word. The quick reply was, Sire, The Jews. Sure enough, how account for the Jews and leave out of account God and his word? How account for the whole history of the Jews and leave out Egypt, the Exodus and the Pass-

over? As well attempt to explain a tree without roots, a man without a boy, a present without a past. The Jew keeps the Pass-over to-day as an unbroken line of ancestors have kept it since the night when they went out of Egypt in haste.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 185-192, 202-229.

Bible History (Edersheim), vol. 2, pp. 82-92.

Moses (Rawlinson), pp. 117-131.

Moses (Meyer), pp. 73-87.

The United Kingdom (Kent), pp. 3-37.

See History of the Ancient Egyptians (Breasted),

Exodus: Ch. 15: 22 to Ch. 19.

Human Nature Always the Same.*Illustrative Scripture.*

Wherefore doth a living man complain, a man for the punishment of his sins? (Lam. 3: 39). Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer (I Cor. 10: 10). Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Phil. 2: 14-15).

Questions.

1. Relate how the bitter waters were made sweet. 15: 22-25.
2. What complaint did the people make against Moses? 16: 1-3.
3. How did God answer the murmurings of the people? 16: 4-12.
4. Describe the manna and the regulations for gathering it. 16: 13-30.
5. What was to be done with some of the manna? 16: 32-34.
6. How long did the Israelites continue to eat manna? 16: 35.
7. What was done to satisfy the people's thirst? 17: 1-7.
8. How did Moses help Joshua win the battle? 17: 8-16.
9. Tell of the meeting of Jethro and Moses. 18: 1-12.
10. How was Moses accustomed to judge the people and what did his father-in-law think of it? 18: 13-18.
11. What advice did the old man give Moses? 18: 19-23.
12. How did Moses act upon the advice of his father-in-law? 18: 24-26.
13. What promise did God make the children of Israel? 19: 5.
14. Describe how the Ten Commandments were given to the children of Israel. 19: 16-25.
15. Since all know that punishment follows sin, what question does the Bible ask sinners? Lam. 3: 39.
16. What warning does the Bible give to murmurers? Recite I Cor. 10: 10.
17. What does St. Paul say regarding murmuring? Phil. 2: 14-15.
18. Has human nature changed any since the time of Moses? (Summary.)
19. Describe the conduct of the children of Israel. (Summary.)
20. What did Moses make out of such material as the Israelites were? (Summary.)

21. Why is the history of the children of Israel under Moses an encouragement to teachers and leaders? (Summary.)

Summary.

The history of the children of Israel under Moses is profound encouragement to every hardly beset parent, teacher or leader of men. Human nature does not seem to have altered one jot since the days when the Israelites came out of Egypt. They cried when they were hurt, they complained of the good because they thought it ought to be better, they murmured under every burden, shirked every task and grew insolent and rebellious when things went well with them. Nevertheless out of such apparently hopeless material, the patient ability of Moses trained a great people, the effect of whose lives is directing the world's course to this very day. The soul-weary teacher and leader may then well take courage when he finds his own task the same world-old task, promising the same world-wide benefit.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 230-237, 243-256, 288-304.
Bible History (Edersheim), vol. 2, pp. 92-111.
Moses (Rawlinson), pp. 136-149.
Moses (Meyer), pp. 88-121.

Exodus: Ch. 20; Ch. 24: 12-18; Ch. 25; Ch. 26: 1; Ch. 27: 1-2;
Ch. 28: 1-4; Ch. 30: 1

The Spiritual Significance of Ark and Tabernacle.

Illustrative Scripture

Lord, who shall abide in thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart (Ps. 15:1-2). Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice (Ps. 141:2). Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (Heb. 4:14). For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 4:15).

Questions.

1. Recite the Ten Commandments.
2. How were the people affected by the giving of the Ten Commandments? 20:18-21.
3. Describe the going of Moses into the Mount. 24:12-18.
4. For the making of what did God give Moses directions in the Mount? 25:8-9.
5. Describe the ark. 25:10-11.
6. What was above the ark and what was in it? 25:21.
7. What was the table in the tabernacle to be used for? 25:23, 30.
8. Of what was the candlestick made? 25:31.
9. Of what were the walls of the tabernacle made? 26:1.
10. Of what was the altar made? 27:1-2.
11. Who was to be priest? 28:1-4.
12. What was the second altar for? 30:1.
13. How does the Psalmist use the tabernacle as the symbol of God's kingdom on earth? Ps. 15:1-2.
14. To what is prayer likened? Ps. 141:2.
15. To whom is Jesus likened? Heb. 4:14.
16. It being the office of the priest to bring man into communion with God, why is Jesus the greatest of priests? Recite Heb. 4:15.
17. Why is some knowledge of the ark and the tabernacle necessary? (Summary.)
18. What did the tabernacle represent to the Israelites? (Summary.)
19. Of what is the ark the symbol? (Summary.)

Summary.

The descriptions of the tabernacle and its contents, doubtless make dry reading for most people; yet the history of the Israelites is so interwoven with the history of their sanctuary and its appointments and ceremonies, and the allusion to these is so constant in both the Old and the New Testaments that the Bible and its teachings cannot be fully understood without a knowledge of them. The tabernacle and the temple which afterwards took its place, stood for Jehovah's presence in the midst of his people; and the ark was the symbol of the covenant or agreement between God and the children of Abraham, that in them should all the nations of the earth be blest. The little time necessary will therefore be well spent in obtaining a good mental picture of the tabernacle and its belongings.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 309-311, 324-348.
Bible History (Edersheim), vol. 2, pp. 112-125.

Exodus: Ch. 32; Ch. 33; Ch. 34: 1-10, 27-35; Ch. 40: 1-16, 34-38.

Moses the Man of God.

Illustrative Scripture.

God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24). If any man be a worshipper of God, and doeth his will, him he heareth (John 9:31). Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7:21).

Questions.

1. What did the people say when Moses delayed to come down from the Mount? 32:1.
2. Tell the story of the golden calf. 32:2-6.
3. Relate how the wrath of Jehovah burned against the people. 32:7-10.
4. Tell how Moses prayed for the people. 32:11-14.
5. Relate how Moses came down from the Mount and quelled the rebellion of the people. 32:15-20.
6. What was the excuse which Aaron made to the stern questioning of Moses? 32:21-24.
7. How were the people punished? 32:25-35.
8. Relate how Jehovah threatened to withdraw his presence from the people. 33:1-6.
9. Tell how Moses pleaded with Jehovah for his people. 33:12-17.
10. What did God promise Moses? 33:14.
11. Describe Moses' next visit to Mount Sinai. 34:1-10, 27-29.
12. What was the condition of Moses' face when he came down from the Mount? 34:30-35.
13. What was put into the tabernacle? 40:3-5.
14. What was before the door of the tabernacle? 40:6.
15. What were the commands about Aaron and his sons? 40:12-15.
16. Tell how the cloud covered the tabernacle. 40:34-38.
17. How must God be worshiped? Jno. 4:24.
18. Whom does God hear? Recite Jno. 9:31.
19. Who shall enter into the kingdom of heaven? Matt. 7:21.
20. What was the greatest loss the people experienced during the absence of Moses? (Summary.)

21. What made the people commit the folly of worshipping the golden calf? (Summary.)
22. Losing sight of spiritual things, what mistake do men make? (Summary.)

Summary.

Moses the man of God, to whom Jehovah spoke face to face as a man speaketh unto his friend, leaves the people for a few days. The loss of this man's spiritual insight seemed to break off their connection with God. Even Aaron seemed to think they could worship Jehovah by means of a golden calf. It was a loss of companionship with God which made the people commit this folly. God is a spirit and those who worship him, must worship him in spirit and in truth. Losing sight of this, men make the mistake of thinking that they may worship God by sufficient contribution to a church, founding an orphan asylum or even reading the Bible so much a day, while their thoughts are not his thoughts nor their ways his ways; and while they are not merciful and gracious, slow to anger and abounding in loving kindness and truth, like the one who should be their Great Companion.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 311-324, 287.
Bible History (Edersheim), vol. 2, pp. 125-137.
Moses (Rawlinson), pp. 149-154.
Moses (Meyer), pp. 122-147.
The United Kingdom (Kent), pp. 37-45.

Numbers: Ch. 1: 1-4, 47-54; Ch. 11; Ch. 12; Ch. 13: 1-3, 17-33.

A Rebellious People.

Illustrative Scripture.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear (Is. 59:1-2). Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come (I Cor. 10:11). Wherefore let him that thinketh he standeth take heed lest he fall (I Cor. 10:12). No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:62).

Questions.

1. Why is this book called Numbers? 1:3.
2. Why were the Levites not numbered? 1:47-50.
3. What were the Levites to do? 1:51-54.
4. What did the people murmur about? 11:4-9.
5. What did Moses complain of? 11:10-15.
6. How did Jehovah relieve Moses? 11:16-17.
7. How did Jehovah deal with the people? 11:18-20.
8. What was God's reply to Moses' doubts? 11:23.
9. What happened to Miriam because of her complaint against Moses? Chap. 12.
10. What was the character of Moses? 12:3.
11. Describe the sending of spies into the land of Canaan. 13:1-2, 17-25.
12. What was their report? 13:26-33.
13. When men fail why should they not blame God? Is. 59:1-2.
14. Why were all these things written about the Israelites? I Cor. 10:11.
15. With what great danger are those threatened who trust in their own strength? Recite I Cor. 10:12.
16. What did Jesus say about looking back? Luke 9:62.
17. What, owing to the conduct of the Israelites, would be an appropriate name for the book of Numbers? (Summary.)
18. Forgetting a deliverance from a terrible bondage, for what cause were they ready for rebellion? (Summary.)

19. What would doubting, complaining and rebellious people do well to learn and remember? (Summary.)
20. What makes the report of all the spies except Caleb and Joshua seem very strange? (Summary.)

Summary.

This book is called Numbers from one small incident—the numbering of the people described in its beginning. But it might well be called Murmurings from its contents. These people who are now found remembering with regret the fish and cucumbers and melons and leeks and onions and garlic, are the same people who but a short time before were groaning under the real and terrible suffering in this same Egypt. Their deliverance by Jehovah from an intolerable servitude, was forgotten and they were ready for rebellion for lack of onions. Even Moses had his mild and reverently worded complaint. But the Lord is patient and promised to relieve Moses and send the people the flesh they lusted for. The Lord's answer to the doubts of Moses is well worth learning and remembering by all people. It then came Miriam's turn for complaint against Moses, the meekest of men, and the Lord punished her as she deserved.

Now the Israelites have arrived on the borders of the promised land, of which even the faint-hearted men who went up to visit it said, "Surely it floweth with milk and honey." But in spite of all they had seen of the power of Jehovah, all the spies save Caleb and Joshua, reported in favor of disobeying the command of the Lord to go in and take possession of the land.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 349-358, 244-245, 364-367.
Bible History (Edersheim), vol. 2, pp. 143-167.
Moses (Rawlinson), pp. 174-178.
Moses (Meyer), pp. 154-160.

Numbers: Ch. 14; Ch. 15: 32-36; Ch. 16.

The Foolishness of Sin.

Illustrative Scripture.

The fool hath said in his heart, There is no God (Ps. 53:1). O fools, and slow of heart to believe all that the prophets have spoken (Luke 24:25). For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

Questions.

1. With what lamentations did the people receive the report of the spies? 14:1-4.
2. With what brave words did Joshua and Caleb attempt to dissuade the people from rebellion against Jehovah? 14:5-10.
3. What was the ground of Jehovah's charge against the people? 14:11.
4. How did Moses plead with Jehovah for the people? 14:13-19.
5. Relate how Jehovah repeated his charge against the people. 14:20-25.
6. What did Jehovah say should be their punishment? 14:27-35.
7. How had Jehovah described himself? 14:18.
8. When the people repented of their folly and tried to go to the promised land, contrary to the command of Jehovah, what happened? 14:39-45.
9. What happened to the man gathering sticks on the Sabbath? 15:32-36.
10. Describe Korah's rebellion. 16:1-3.
11. What was the reply of Moses to the accusation of the rebels against him? 16:4-17.
12. Describe the destruction of Korah and his followers. 16:18-35.
13. What happened on the morrow? 16:41-50.
14. Who alone believes there is no God? Ps. 53:1.
15. What did Jesus say of those who were not convinced by the words of the prophets? Luke 24:25.
16. Why is the unbeliever lacking in wisdom? Recite Rom. 6:23.
17. What was Jehovah's chief complaint against the murmuring Israelites? (Summary.)
18. Why was the residence of forty years in the wilderness necessary for the nation? (Summary.)
19. Why was the man who disobeyed the law regarding the Sabbath worthy of death? (Summary.)

Summary.

Would that we had died in the land of Egypt or in this wilderness! Leaving out of account ingratitude, what exasperating folly and stupidity! What wonder that men like Joshua and Caleb felt the coming wrath of Jehovah, and at the risk of their lives talked plain sense to the people. But it was all to no purpose. And now what was Jehovah's ground for complaint? It might well have been ingratitude, but it was not. Stupidity was the indictment—"How long will they not believe in me, for all the signs which I have wrought among them."

Therefore God said "Surely they shall not see the land which I swear unto their fathers: your dead bodies shall fall in this wilderness." And so their rash prayer, like many another, was going to be answered. But their children should have a training of forty years in the wilderness to fit them to serve God and their nation. Once again in the presence of punishment, the people promised good behavior, but it was too late. The great task of conquering the promised land could not be entrusted to them. They had chosen to die in the wilderness instead of entering the promised land and they must abide by their choice.

The observance of the Sabbath distinguished the Israelites from the foreigner, and was the wall that protected the nation from the evil influences around it. The man that opened the wall to the enemy was a traitor and worthy of death.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 367-368, 378-381.

Bible History (Edersheim), vol. 2, pp. 167-182.

Moses (Rawlinson), pp. 178-180.

Moses (Meyer), pp. 161-173.

Numbers: Ch. 17; Ch. 20; Ch. 21; Ch. 22; Ch. 24.

Self-Control and Leadership.

Illustrative Scripture.

He that is slow to wrath is of great understanding (Prov. 14:29). Be ye angry, and sin not: let not the sun go down upon your wrath (Eph. 4:26). He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Prov. 16:32).

Questions.

1. Describe the budding of Aaron's rod. 17:1-9.
2. For what was the rod of Aaron to be kept? 17:10.
3. How did the people complain and strive against Moses when water became scarce? 20:1-11.
4. What did Jehovah say to Moses because of his conduct on this occasion? 20:12.
5. What request did Israel make of Edom and how was it treated? 20:14-21.
6. Describe Aaron's death. 20:22-29.
7. Relate how the Israelites destroyed the Canaanites of Arad. 21:1-3.
8. Why did the people speak against God and against Moses? 21:4-5.
9. What new punishment followed this old sin? 21:6.
10. Relate the story of the brazen serpent. 21:7-9.
11. Describe the war against Sihon and Og. 21:10-35.
12. Relate how Balak sent for Balaam. 22:1-20.
13. Tell the story of Balaam and his ass. 22:20-35.
14. Relate how Balaam blessed Israel. 24.
15. What influence had gold and silver on Balaam? 24:13.
16. What does the proverb say of being slow in getting angry? Prov. 14:29.
17. Is there a time for righteous anger? Eph. 4:26.
18. What does the proverb say of ruling one's spirit? Recite Prov. 16:32.
19. What is the most grievous burden of leadership? (Summary.)
20. Why could not God allow to go unpunished what looked like a small fault in Moses? (Summary.)
21. What vision did Balaam have? (Summary.)

Summary.

The people of Israel still continue their fault-finding and opposition to their leaders. The most grievous burden of leadership is the lack of appreciation and the jealousy and opposition among the leader's own people. A large part of his energies are consumed in keeping his control, leaving but a remnant to be used upon his real work of war or administration. It can be easily understood therefore how this people finally broke down the patience and forbearance of even Moses, the meekest of men. Because of what Moses stood for, the Lord could not allow conduct which was inconsistent with his whole life, to go unpunished in the presence of the people; and so Moses also was to die in the wilderness. The cause must be honored though its representative suffered; and Moses would not have it otherwise, so he did not complain. Having been forgiven, he was willing to be punished.

Through the dying off of the unfit who came out of Egypt, Israel is becoming a nation of well disciplined warriors. The conquest of the promised land is beginning. The Canaanites of Arad and the people of Sihon and Og are conquered. Fear begins to seize hold of the surrounding people and their rulers. Balak having confidence in the power of Balaam sends for him to curse Israel. Warned by his vision from God, Balaam says to Balak when he meets him, "Have I now power at all to speak anything? the word that God putteth in my mouth, that shall I speak." No amount of gold could tempt him to speak anything but the word of the Lord; and he thus became Jehovah's instrument to pronounce great blessings upon the children of Israel.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 381-417.

Bible History (Edersheim), vol. 2, pp. 182-200, vol. 3, pp. 11-32.

Moses (Rawlinson), pp. 180-187.

Moses (Meyer), pp. 174-179.

Numbers: Ch. 27: 12-23; Ch. 32: 1-23; Ch. 35.

The New Generation.

Illustrative Scripture.

All that thou commandest us we will do, and whithersoever thou sendest us, we will go (Josh. 1:16). Up; is not the Lord gone out before thee? (Judg. 4:14). But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13-14).

Questions.

1. What did Jehovah say to Moses regarding his seeing the promised land? 27:12-14.
2. Describe the choosing of Joshua to lead the people instead of Moses. 27:15-23.
3. What did the tribes of Reuben and Gad ask of Moses? 32:1-5.
4. What did Moses reply? 32:6-7.
5. Of what did Moses remind them? 32:8-13.
6. Of what did he warn them? 32:14-15.
7. What did they agree to do when the rest of the people passed over the Jordan? 32:16-19.
8. How did Moses express his approval of their plan? 32:20-22.
9. What warning did they receive against disobedience? 32:23.
10. What provision was made for the Levites? 35:1-8.
11. Describe the use of the "City of Refuge." 35:9-28.
12. Should there be any ransom for the murderer? 35:31-32.
13. Were the thoughts of the people at the Jordan, of the past or the future? Josh. 1:16
14. Why should the future always attract the people of God? Judg. 4:14.
15. How did Paul act regarding the past and the future? Recite Phil. 3:13-14.
16. When does a man's efficiency in business decline? (Summary.)
17. What was the difference between the old and the new generation under Moses? (Summary.)
18. What is it that makes one old or young? (Summary.)
19. Why was Moses young at one hundred and twenty? (Summary.)

Summary.

The president of a great railroad once remarked that when he discovered that a subordinate began to look backwards instead of forwards, began to talk about what he had done instead of what he was going to do, he concluded his days of efficiency were about over and he began to look for a man to take his place. The great difference between the old generation, which came out of Egypt under Moses, and the new generation, which had grown up under his leadership and influence, was that the old generation was forever looking back, while the new generation was thinking only of that which lay before them. Not that all the people on the borders of the Jordan looking over into the promised land were young in years. The most experienced, and the seasoned veterans like their coming leader Joshua, were men well along in years. It is the direction of his vision which makes the man old or young. Moses was young at one hundred and twenty, because he was looking forward, far beyond the Jordan, to the new country he was shortly to enter, and the glory of which eye had not seen nor ear heard nor entered into the mind of man to conceive.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 417-422.

Bible History (Edersheim), vol. 3, pp. 33-41.

Moses (Rawlinson), pp. 188-190.

Moses (Meyer), pp. 181-183.

Deuteronomy: Ch. 6; Ch. 8; Ch. 9: 1-8; Ch. 28: 58-68; Ch. 30: 11-20; Ch. 34.

The Law of God.

Illustrative Scripture.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple (Ps. 19:7). The statutes of the Lord are right, rejoicing the heart (Ps. 19:8). More to be desired are they than gold (Ps. 19:10). Moreover by them is thy servant warned: and in keeping of them there is great reward (Ps. 19:11).

Questions.

1. In repeating the laws to the Israelites what plain reason did Moses give them for obeying them? 6:3.
2. How should they love God? 6:4-5.
3. How were the people commanded to learn and teach the law of God? 6:6-9.
4. What warning was given concerning the coming days of prosperity? 6:10-15.
5. What explanation of these laws was to be given to their children in time to come? 6:20-25.
6. What lessons had God taught the people by his punishments and mercies in the wilderness? 8:3-5.
7. How did Moses describe the promised land? 8:7-9.
8. What must they remember when prosperity and wealth came to them? 8:17-18.
9. Why were the people of Canaan to be destroyed and their land given to the Israelites? 9:4-5.
10. What would be their punishment if the Israelites became corrupt like those they were driving out? 28:58-68.
11. Is the law hidden or far off? 30:11-14.
12. What choice does God put before his people? 30:15-20.
13. Describe how Jehovah showed Moses the promised land. 34:1-4.
14. Relate how Moses died and Joshua succeeded him. 34:5-10.
15. What does the Psalmist say of the law of God? Recite Ps. 19:7.
16. What effect has God's law upon our feelings? Ps. 19:8.
17. What is its value? Ps. 19:10.
18. What further reason is given for studying God's law? Ps. 19:11.
19. What sorts of things are contained in the Book of Deuteronomy? (Summary.)

20. What is its ever recurring refrain? (Summary.)
21. Why was Moses a worthy herald to speak in the name of the Lord? (Summary.)

Summary.

When Jesus was asked what was the great commandment, he replied by quoting from Deuteronomy. This book contains a brief summary of the Commandments of the Lord as the Jews knew them. It contains the principles of their laws and the teachings of their prophets. It is no dry statute book but a love story—the story of the love of God for his people. In it are tales of war, of trial and suffering, of conquest, hope and great expectation, and a warning, too. It is full of the great longing of Jehovah for the peace and prosperity of his people; and since this can only come to those who love God and keep his commandments, the ever recurring refrain is, remember Me.

And Moses was a worthy herald to speak in the name of the Lord. With undiminished force he ruled with a firm hand at one hundred and twenty; with undimmed and unflinching eye, he looked out over the army he had created to the uttermost limits of the land they were ready to conquer, but under another leader. What splendid courage! What marvelous faith! It may still be said, there has not arisen since a man like unto him.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 422-428.
Bible History (Edersheim), vol. 3, pp. 42-48.
Moses (Rawlinson), pp. 190-205.
Moses (Meyer), pp. 183-190.

Joshua: Ch. 1; Ch. 2; Ch. 3; Ch. 4; Ch. 5: 10-15; Ch. 6.

Joshua the Ideal Soldier.

Illustrative Scripture.

The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed (Deut. 31:8). So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me (Heb. 13:6). Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee (Is. 26:3).

Questions.

1. What was the command of Jehovah to Joshua? 1:2.
2. What encouraging promise did God make to Joshua? 1:5.
3. What condition did he annex to his promise? 1:7.
4. How was Joshua to prepare himself and what would be the result? 1:8.
5. Relate how the Reubenites, Gadites and half tribe of Manasseh promised loyalty to Joshua. 1:16-18.
6. Relate the adventures of the spies sent into Jericho. 2.
7. Describe the passage of the Jordan by the Israelites. 3.
8. How did they build a memorial of the passage? 4.
9. What reason did Joshua give for building the memorial? 4:21-22.
10. When did the manna cease? 5:12.
11. Did Joshua fear a man with a drawn sword? 5:13.
12. Describe the taking of Jericho. 6:1-21.
13. How did Joshua keep faith with Rahab? 6:22-25.
14. Why need the people of God have no fear? Deut. 31:8.
15. What may we then say? Heb. 13:6.
16. What comfort of soul have people like Joshua? Recite Is. 26:3.
17. For what was Joshua pre-eminent? (Summary.)
18. Give some of his characteristics. (Summary.)
19. What effect had the turmoils of life upon him? (Summary.)

Summary.

Joshua stands out pre-eminently in the Bible, as the man who took God at his word. "Thus saith the Lord" was enough for him. He had no misgivings and he never looked over his shoulder. Undismayed, he went straight ahead, fearing nothing that might be before him. So long as the Lord was on his side, it mattered not who might be against him. Fearing God, he feared no man, even

though the man had a sword in his hand when he met him. Turning not to the right hand nor to the left from obeying God, he never doubted that good success lay before him whithersoever he might go; and so it turned out all his life long. In the midst of war he had abundance of peace: neither did hardship bring discomfort because nothing could be wrong with him so long as he was right with God. Who would not like to be a Joshua?

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 433-449.
Bible History (Edersheim), vol. 3, pp. 48-63.
Joshua (Deane), pp. 20-49.
Joshua (Meyer), pp. 26-83.
The United Kingdom (Kent), pp. 59-60.

Joshua: Ch. 7; Ch. 8; Ch. 9; Ch. 23; Ch. 24.

Servants of the Lord.

Illustrative Scripture.

My son, give me thine heart, and let thine eyes observe my ways (Prov. 23:26). My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee (Prov. 3:1, 2). If ye love me, keep my commandments (John 14:15).

Questions.

1. Tell the story of the trespass of Achan. 7.
2. Relate how Ai was conquered. 8:1-29.
3. What was done at Mount Ebal and why? 8:30-35.
4. What did the kings of the land do when they heard of the conquest of Ai? 9:1-2.
5. What trick did the Gibeonites play on the Israelites? 9:3-15.
6. What mistake did Joshua and the elders make? 9:14.
7. Relate how the princes and the people kept the oath which they had sworn. 9:16-21.
8. What parting advice did Joshua give the people? 23:11.
9. What would happen if they disobeyed the command not to mix with the nations? 23:13-16
10. Had any of the promises of Jehovah failed? 23:14.
11. Relate the past history of the Israelites as Joshua rehearsed it before the people. 24:1-13.
12. What choice did he put before the people? 24:14-15.
13. What did the people reply? 24:16-18.
14. What gift does God ask of his children? Prov. 23:26.
15. What reward does he promise those who obey through love? Recite Prov. 3:1, 2.
16. What is a sure sign of love? John 14:15.
17. What strengthening knowledge have servants of Jehovah? (Summary.)
18. Why did the people of Israel under Joshua choose the service of Jehovah? (Summary.)
19. What kind of loyalty is never stable? (Summary.)

Summary.

The English soldiers under Cromwell believed they were fighting the battles of the Lord, and it was truly said of them that no foe ever saw their backs. The Hebrews under Joshua believing themselves servants of Jehovah, and that he fought with them, knew in their souls that not one thing had failed of all that Jehovah had promised them. With all this in mind, Joshua placed before them the choice which every one is obliged to make, saying, "If it seem evil to you to serve Jehovah, choose you this day whom ye will serve: as for me and my house, we will serve Jehovah." But with the terrors and wonders of Egypt and the wilderness a living memory to many of them, and very close to all of them, and holding in their very hand the fruits of the power of God, there was only one choice possible and the people answered, "Far be it from us that we should forsake Jehovah. For Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt and did those great signs in our sight, and preserved us in all the way wherein we went, and drove out from before us all the people: therefore we also will serve Jehovah for he is our God." But allegiance founded on benefits that do not beget love, is never stable. Therefore Joshua gave them as his parting warning, "Take good heed therefore unto yourselves, that ye love Jehovah your God."

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 457-471, 500-501.
Bible History (Edersheim), vol. 3, pp. 63-79, 96-104.
Joshua (Deane), pp. 50-70, 196-213.
Joshua (Meyer), pp. 84-121, 193-210.
The United Kingdom (Kent), pp. 60-70.

Judges: Ch. 2; Ch. 4; Ch. 6; Ch. 7; Ch. 11; Ch. 14; Ch. 15; Ch. 16.

Forgetting the Lessons of Experience.

Illustrative Scripture.

He shall deliver the needy when he crieth (Ps. 72:12). The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom (II Tim. 4:18). Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake (Ps. 79:9). And lead us not into temptation, but deliver us from evil (Matt. 6:13).

Questions.

1. What was the history of Israel after the death of those who lived in the days of Joshua? 2.
2. Tell the story of Deborah and Barak. 4.
3. Tell the story of Gideon. 6, 7.
4. Why did Jehovah say that Gideon's army was too large? 7:2.
5. What message did Jephthah send to the king of Ammon? 11:12-25.
6. What vow did he make unto Jehovah? 11:30, 31.
7. Did Jephthah's daughter object to his keeping his vow? 11:36.
8. Tell the story of Samson's riddle. 14.
9. Tell the story of the foxes and the firebrands. 15.
10. What came of Judah's delivering Samson to the Philistines? 15:9-20.
11. Describe his exploit at Gaza. 16:1-3.
12. Describe his betrayal by Delilah. 16.
13. How did he die? 16.
14. What promise have the needy? Ps. 72:12.
15. Why is the believer confident that he will succeed in well-doing? II Tim. 4:18.
16. Does he depend upon his own righteousness when he appeals to God? Ps. 79:9.
17. What did Jesus teach regarding running into needless temptation? Recite Matt. 6:13.
18. What did the people of Israel do before they forgot Jehovah? (Summary.)
19. How did the fate of the fallen nation of the Israelites in the time of the Judges differ from that of other fallen nations? (Summary.)
20. What is the explanation? (Summary.)

Summary.

In spite of all the lessons of experience, in spite of all the monuments to keep them in remembrance, in spite of the law of Moses written in books and engraved on rocks, the children of Israel first neglected and then forgot Jehovah; and every man did that which was right in his own eyes. From time to time the Lord pitied the misery that the people had brought upon themselves and sent a Deborah, a Gideon or a Jephthah, through whom to manifest his power and deliver them. But at the time Samson appeared upon the scene, the people at large had sunk into the lowest depths of ignorance, superstition, poverty and distress. All this terrible descent from the days of Moses and Joshua, seems strange indeed; but it is no more strange than the story of how the literature and learning of Greece and Rome and the morality of the early church almost perished in the Middle Ages. Judging by the experience of the many nations that have fallen just as the Israelites fell, the greatest wonder is that they ever recovered themselves. In point of fact, they did not recover themselves. They were rescued by Jehovah, who continually remembers his people even after they have forgotten him.

Home Reading.

Hours with the Bible (Geikie), vol. 2, pp. 505-525, 536, 550, 556-567, 574-580; vol. 3, pp. 1-15.

Bible History (Edersheim), vol. 3, pp. 105-113, 119-144, 156-177.

Gideon and the Judges (Lang), pp. 1-5, 14-20, 38-80, 113-125, 139-147.

The United Kingdom (Kent), pp. 71-98.

Ruth: Ch. 1 to Ch. 4.

Friendship.*Illustrative Scripture.*

As in water face answereth to face, so the heart of man to man (Prov. 27:19). Can two walk together, except they be agreed? (Amos 3:3). A friend loveth at all times, and a brother is born for adversity (Prov. 17:17).

Questions.

1. What was the relationship between Naomi and Ruth? 1:1-5.
2. Where did Naomi intend to go and what did she ask her daughters-in-law to do? 1:6-9
3. What was Ruth's reply to the request of Naomi that she should leave her? 1:16, 17.
4. Describe the home-coming of Naomi. 1:19-22.
5. Who was Boaz and how came Ruth to make his acquaintance? 2:1-7.
6. Relate the first conversation between Boaz and Ruth. 2:8-13.
7. Describe the events which followed. 2:14-18.
8. Relate the conversation which took place between Naomi and Ruth in the evening. 2:19-23.
9. What did Boaz say to the proposal of Ruth? 3:10-13.
10. What was Naomi's opinion of Boaz? 3:18.
11. Describe the scene at the city gate. 4:1-14.
12. What great man was a descendant of Boaz and Ruth? 4:17.
13. What does one find in his friend's heart? Prov. 27:19.
14. What is necessary for a true friendship? Amos 3:3.
15. When does a man love his friend? Recite Prov. 17:17.
16. What is the Book of Ruth? (Summary.)
17. How did Orpah and Ruth show the different qualities of their friendship? (Summary.)
18. What do the names of Naomi and Ruth bring to our minds? (Summary.)

Summary.

The book of Ruth takes a high place among the charming stories of all ages. It is a guide book on friendship. The elder Naomi bravely faces a lonely old age rather than interfere with the prospects of the younger Orpah and Ruth. The idea of separation hurts both Ruth and Orpah; but when they had finished weeping

Orpah kissed her mother-in-law, while Ruth stayed with her. Ruth's reply to Naomi's entreaty that she should leave her and go back, is a thrilling expression of loyal, devoted and unflinching friendship. Nowhere has the mutually satisfying and steadfast nature of friendships of widely differing years found better expression. The very names Naomi and Ruth have come to be synonymous with everything that is beautiful and profitable in friendship. Nor do the tenderness, affection and delicacy of Boaz leave anything to be desired. We almost look for the time-honored ending, "and they lived happy ever after."

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 19-28.

Bible History (Edersheim), vol. 3, pp. 177-191.

I Samuel: Ch. 1 to Ch. 4.

A Light in the Darkness.*Illustrative Scripture.*

If thou prepare thine heart, and stretch out thine hands toward him; thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning (Job 11:13, 17). And he shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37: 6). And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever (Dan. 12:3).

Questions.

1. Describe how the parents of Samuel went up every year to the Tabernacle of Jehovah at Shiloh. 1:1-18.
2. To whom did Hannah give her son Samuel? 1:26-28.
3. Describe the evil-doing of Eli's sons. 2:12-17.
4. What is related concerning Samuel's boyhood? 2:18-21, 26.
5. Relate how Eli remonstrated with his sons. 2:22-25.
6. What did the man of God say to Eli? 2:27-36.
7. How shall it fare with those who honor or despise Jehovah? 2:30.
8. Relate how Jehovah called Samuel. 3:1-9.
9. What did Jehovah reveal to Samuel? 3:10-14.
10. Relate the interview between Samuel and Eli in the morning, 3:15-18.
11. Relate how Samuel became the prophet of Israel. 3:19-21.
12. Why did the people bring the ark to the army? 4:1-4.
13. Did the ark do them any good? 4:5-11.
14. Relate how the bad news came to Eli. 4:12-18.
15. Does God ever leave us without light, if we choose to look for it? Job 11:13, 17.
16. Who are the light of the world? Ps. 37:6.
17. Who are and shall be as shining lights to show the way of life? Recite Dan. 12:3.
18. What parallel is there between the Middle Ages and the Days of the Judges? (Summary.)
19. What notable thing do we observe in the worst times and places? (Summary.)
20. What is sometimes the first preparation for reaping a harvest? (Summary.)

Summary.

Just as in the Middle Ages, when learning was so little regarded that many even among the nobles could not read, and when morality among the leaders of the Church was at a low ebb, there were found godly men and women among the people, so it was in the days of the Judges. The people were ignorant and the priesthood corrupt; but the love of God burned brightly within individuals here and there. It is a notable thing how God always keeps alive some godly souls even in the worst of times and in the worst of places. Some seed is always preserved, so that when the favorable season arrives, the word of God springs up again and bears fruit. But in the time of Samuel, as in many another, it seemed necessary to burn the field with fire as the first preparation for reaping a harvest.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 30-40.
Bible History (Edersheim), vol. 4, pp. 1-20.
Samuel and Saul (Deane), pp. 1-41.
Samuel (Meyer), pp. 9-61.

I Samuel: Ch 5 to Ch 8.

God or Chance.

Illustrative Scripture.

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it (Eccl. 3:14). Consider the work of God: for who can make that straight, which he hath made crooked? (Eccl. 7:13). Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain (Ps. 127:1).

Questions.

1. What happened in the house of Dagon while the ark was in it? 5:1-5.
2. What happened to the city of Ashdod while the ark was in it? 5:6-8.
3. What happened in the other cities of the Philistines when the ark came to them? 5:10-12.
4. Relate how the Philistines took counsel among themselves as to what they should do with the ark. 6:1-8.
5. How did they undertake to make sure whether it was God or chance that had brought their calamities upon them? 6:9.
6. Relate how the ark came into the land of the Israelites. Ch. 6:10—Ch. 7:2.
7. What did Samuel say to the Israelites in their distress by reason of the oppression of the Philistines? 7:3.
8. What happened after the Israelites returned to Jehovah? 7:5-14.
9. Relate how Samuel judged Israel. 7:15-17.
10. What sort of men were his sons, whom he made judges over Israel in his old age? 8:1-3.
11. What did the elders of Israel then say to Samuel? 8:4-5.
12. What did the Lord say to Samuel when he prayed to him about the matter? 8:7-9.
13. What did Samuel say to the people and what was their reply? 8:10-22.
14. Who orders all things in the world? Eccl. 3:14.
15. What does the work of God show regarding the power of man? Eccl. 7:13.
16. What did the Psalmist say of human labor and watchfulness? Recite Ps. 127:1.

17. What old and important question arose in Israel and Philistia?
(Summary.)
18. What difference is there among people in learning the answer to this question? (Summary.)
19. What do the wise easily discern? (Summary.)

Summary.

Great things were happening on both sides of the borders—great calamities in the land of the Philistines and great blessings in the land of Israel. A very old and a very important question arose—was it God or chance? The Philistines had doubts, in spite of the fact that their calamities always followed the ark of God. The children of Israel had none; and said to Samuel “Cease not to cry unto the Lord our God for us.” But at last and for a time, even the Philistines had no doubts; and Israel had peace for many years. The same old question is still with us—does a person or a thing rule the world—God or chance? Some learn the answer young and know it always; some need years of calamity to learn it; and some never learn it at all. But the wise easily discern God in his world.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 40-97.
Bible History (Edersheim), vol 4, pp. 20-35.
Samuel and Saul (Deane), pp. 41-78.
Samuel (Meyer), pp. 62-100.

I Samuel: Ch. 9 to Ch 12.

God in His World.*Illustrative Scripture.*

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture (Ps. 100:3). Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God (Eccl. 5:19). He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again (Job 12:23). And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

Questions.

1. Who was Saul? 9:1-2.
2. How did he come to seek Samuel? 9:3-14.
3. What had Jehovah revealed to Samuel about Saul? 9:15-17.
4. Describe the meeting of Samuel and Saul. 9:18-27.
5. What prophecy did Samuel make to Saul and how was it fulfilled? 10:1-13.
6. Relate how Saul was chosen king. 10:17-22.
7. How is the appearance of Saul described? 10:23-24.
8. Relate how word was brought to Saul of the danger of Jabesh. 11:1-5.
9. Relate how Saul called the people together and went to the relief of Jabesh. 11:6-11.
10. What kind of a judge had Samuel been? 12:1-5
11. What was the history that Samuel related to the people? 12:6-13.
12. How did he conclude his address? 12:14-18.
13. What was Samuel's parting advice? 12:24.
14. What does God wish us to keep in mind about our relationship to himself? Ps. 100:3.
15. From whom are our material blessings? Eccl. 5:19.
16. Who controls the destiny of nations? Recite Job 12:23.
17. How does God cause all things to work? Rom. 8:28.
18. What is the difference between inspired and uninspired history? (Summary.)
19. What does the writer of the book of Samuel show us? (Summary.)
20. What is the subject of this lesson? (Summary.)

Summary.

The difference between inspired and uninspired history, is that the writer of one sees the power of God working in his world, and the other is blind to it. The writer of the book of Samuel shows us the Israelites lost in sin and therefore losing their power. He shows Jehovah training a great prophet to restore righteousness and with it strength. When a generation brought up in the fear of the Lord has filled the land, Jehovah brings forward not a teacher, but a military leader, who can gather the people into an army and with it smite their enemies. Even such a little incident as the straying of a few asses, is used to help along the mighty result. The ingratitude of the people toward Samuel and their love of show, neither of them good things in themselves, are nevertheless made to bring forth good.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 97-110.

Bible History (Edersheim), vol. 4, pp. 35-55.

Samuel and Saul (Deane), pp. 79-116.

Samuel (Meyer) pp. 100-154.

The United Kingdom (Kent), pp. 113-120.

I Samuel: Ch. 13 to Ch. 15.

Obedience the Best Kind of Sacrifice.

Illustrative Scripture.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Ps. 51:16-17). For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings (Hos. 6:6). And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices (Mark 12:33).

Questions.

1. Describe Saul's preparations for war against the Philistines. 13:1-7.
2. Relate how Saul exhibited a flaw in his character, which would at last destroy him. 13:8-12.
3. What did Samuel say to him because of these actions? 13:13-14.
4. What was the condition of the Israelites at this time? 13:19-22.
5. Describe the exploit of Jonathan and his armor-bearer. 14:1-15.
6. Describe the battle which followed. 14:16-31.
7. Relate how Jonathan disobeyed the command of his father and was rescued by the people. 14:32-46.
8. What command did Jehovah give concerning Amalek? 15:1-3.
9. Describe Saul's disobedience. 15:4-9.
10. Relate how Samuel carried the word of Jehovah to Saul. 5:10-19.
11. What excuse did Saul make? 15:20-21.
12. What was Samuel's reply? 15:22.
13. What judgment did Samuel pronounce upon Saul? 15:28-29.
14. With what kind of sacrifices is God best pleased? Ps. 51:16-17.
15. Can any sacrifice take the place of goodness? Recite Hos. 6:6.
16. What did Jesus say is better than sacrifice? Mark 12:33.
17. What dangerous defect appeared early in Saul? (Summary.)
18. What is the result of this defect in one's character? (Summary.)
19. What damage does it cause? (Summary.)

Summary.

Saul was a born leader of the people, and together with them did splendid things for God and the country. But there early appeared in Saul a defect dangerous both to the man and the leader. He knew how to command, but he had not learned how to obey. He was impatient of control by God or man; and this defect has wrecked the very greatest among men—kings, statesmen and generals—to say nothing of countless myriads of lesser people. It is the kill-joy of the family and the worst danger of the state. Even the church is woefully hampered by an inborn hatred of control—even of self-control.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 110-133.
Bible History (Edersheim), vol. 4, pp. 56-79.
Samuel and Saul (Deane), pp. 116-157.
Samuel (Meyer), pp. 155-195.
The United Kingdom (Kent), pp. 120-125.

I Samuel: Ch. 16 to Ch. 18.

A Man After God's Own Heart.

Illustrative Scripture.

I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will (Acts 13:22). Know thou the God of thy father, and serve him with a perfect heart and with a willing mind (I Chron. 28:9). For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him (II Chron. 16:9).

Questions.

1. What word from Jehovah came to Samuel relative to a king over Israel? 16:1.
2. Describe the events leading up to the anointing of David. 16:2-13.
3. What led Saul to send for David and what came of it? 16:14-23.
4. Relate how Goliath came out and defied the armies of Israel. 17:1-10.
5. What effect had his challenge on king and people? 17:11.
6. Relate how David came to camp and heard the challenge. 17:17-27.
7. Tell how David came before Saul and what was said. 17:31-36.
8. What was David's reliance in his fight with Goliath? 17:37.
9. What friend did David find in the camp of Saul? 18:1-4.
10. What was the song of the women about David, and what effect did it have on Saul? 18:6-13.
11. How did David behave and how did the people regard him? 18:14-16.
12. Whom did Saul give David for a wife and why? 18:17-29.
13. What is David called? Acts 13:22.
14. What is the direction to each one who would be a man after God's own heart? Recite I Chron. 28:9.
15. How does God act toward those who set their heart upon him? II Chron. 16:9.
16. Give a description of David. (Summary.)
17. What served David in his struggle with Goliath and as commander of the armies of Israel? (Summary.)
18. What was the secret of David's success? (Summary.)

Summary.

The Bible says that David was a man after God's own heart. It will pay therefore to examine him carefully. In the first place he must have been right inside, because the Lord said in selecting him, I see not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. But it seems that God did not consider beauty without, inconsistent with virtue within, because the young David was ruddy and of a beautiful countenance and goodly to look upon. His character reflected the loving kindness, the justice and the righteousness in which Jehovah delights. We are told that he was a great poet and musician. One who loves neither poetry nor music, had better look to himself. But David did not spend all his time playing upon the harp. He was at home on the lonely hill-side guarding his father's sheep, and the lion and the bear coming his way fared ill, even though he had to catch him by the beard in order to kill him. He could keep his head too; and in time of danger was as cool as he was brave. A giant with sword and spear did not disturb him while he deliberately chose five nice smooth stones out of the brook. He did not grab a handful of stones in his haste, but just enough of just exactly the right kind, giant or no giant. The high courage, the firm faith, the ready wit, the steady nerve, and the sure hand cultivated in his youth, served David to slay Goliath and later command, with brilliant success, the armies of Israel. And what was the guiding spirit of this wonderfully gifted and wonderfully successful shepherd boy, who became a great general and a great king? It was the spirit of Jehovah to whom he opened his heart.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 143-167.
Bible History (Edersheim), vol. 4, pp. 79-99.
Samuel and Saul (Deane), pp. 158-172.
Samuel (Meyer), pp. 196-227.
David (Deane), pp. 1-28.
David (Meyer), pp. 9-60.
The United Kingdom (Kent), pp. 125-126.

I Samuel: Ch. 19; Ch. 20; Ch. 23; Ch. 24.

Saul's Hatred and Jonathan's Friendship.

Illustrative Scripture.

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly (Prov. 14:29). Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God (Jas. 1:19, 20). He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit (Prov. 17:27).

Questions.

1. Relate how Jonathan interceded with Saul to spare David's life. 19:1-7.
2. Relate how Michal, David's wife, saved him from her father, Saul. 19:8-17.
3. Describe what happened when Saul endeavored to take David from Samuel. 19:18-24.
4. Tell how David and Jonathan made a covenant of friendship with each other. 20:1-16.
5. Relate Jonathan's plan to find out Saul's feeling towards David. 20:17-34.
6. Describe David's parting from Jonathan. 20:35-42.
7. Relate how David saved Keilah. 23:1-6.
8. Did the men of Keilah show any gratitude to David for saving their lives? 23:7-14.
9. Relate how David and Jonathan renewed their friendship. 23:15-18.
10. Tell how Saul continued to pursue David and how David continually escaped him. 23:19-29.
11. Relate how David spared Saul's life at En-gedi. 24:1-7.
12. What did David say to Saul after he went out of the cave? 24:8-15.
13. What was Saul's reply? 24:16-22.
14. Who has great understanding? Prov. 14:29.
15. What does St. James say of wrath? Recite Jas. 1:19, 20.
16. What is the proverb concerning the sparing of words and a cool spirit? Prov. 17:27.

17. What did Saul do to escape God's decree against himself? (Summary.)
18. What should Saul have attempted to change? (Summary.)
19. Saul being what he was, what did everything around him do for him? (Summary.)

Summary.

Saul grieved because Jehovah had decreed that the kingdom should be taken away from him. The reason given to him for this was his own unfitness. To escape God's decree, he tried to control everybody but himself; to change everything except himself and condemned everyone save himself. Now here Saul, like many another since, made his great mistake. The only person whom Saul could control was Saul, the only thing that needed changing was Saul's character, the only person who stood between Saul and Saul's own good was himself. Who will say that, had Saul changed his thought and conduct, God would not have changed his judgment? But since Saul would not change himself, he was unable to change anything else. His own hatred, Jonathan's friendship, Michal's love, David's loyalty and forbearance, Samuel's reputation and the admiration of the people one and all, kept pushing Saul away from the throne and David towards it.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 168-195.
Bible History (Edersheim), vol. 4, pp. 99-135.
Samuel and Saul (Deane), pp. 172-189.
David (Deane), pp. 28-64.
Samuel (Meyer), pp. 228-240.
David (Meyer), pp. 61-118.
The United Kingdom (Kent), pp. 126-129.

I Samuel: Ch. 27 to Ch. 31.

David Wanders But God Leads Him Back Again.*Illustrative Scripture.*

What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14). Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin (Ezek. 18:30). Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit (Ezek. 18:31). Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths (Prov. 3:5-6).

Questions.

1. What did David say to himself? 27:1.
2. Describe how he went to Philistia. 27:2-7.
3. Was David straight in his dealings with the king? 27:8-12.
4. Jehovah not answering Saul, what did Saul do? 28:4-7.
5. Describe Saul's interview with the woman who had a familiar spirit. 28:8-25.
6. Tell how the Philistines set out against the Israelites and sent David back. 29:1-11.
7. Describe David's return to his home at Ziklag. 30:1-5.
8. In the midst of his great distress, what did David do? 30:6.
9. Relate how David pursued the Amalekites. 30:7-15.
10. Tell how David and his men routed the Amalekites. 30:16-20.
11. Relate how David decided that those who were willing to fight should be rewarded equally with those who did fight. 30:21-25.
12. Describe the defeat of the Israelites and the death of Saul and Jonathan. 31:1-6.
13. Describe the valiant conduct of the men of Jabesh-Gilead. 31:7-13.
14. What should David have remembered when he sought refuge with the Philistines? II Cor. 6:14.
15. What is the command of God to all who have wandered? Ezek. 18:30.
16. Besides forsaking the evil, what must the wanderer do? Ezek. 18:31.
17. What great truth did David learn through the terrible experiences of his wanderings from God? Recite Prov. 3:5-6.

18. What gives assurance of the trustworthiness of the Bible narratives? (Summary.)
19. How did David show that, though good, he was human? (Summary.)
20. What is the best we can say of his conduct in the land of the Philistines? (Summary.)
21. How did Jehovah bring David back to right ways? (Summary.)

Summary.

There are few things that give a better assurance of the trustworthiness of the Bible narratives than their impartiality. The shortcomings of Abraham, Isaac, Jacob, Moses and David are as faithfully recorded as their virtues. Although David was a man after God's own heart, he was yet a man. He therefore made mistakes in judging between what was right and what was wrong. He yielded to temptation, and his views and his actions were colored by the opinions and the doings of his times. It certainly was a crooked piece of work, to be telling and living lies while he was protected by the King of Gath. He engaged in plain lying after his raid, and he certainly never could have intended to be loyal to the Philistines in the war against his own countrymen. The best we can say is that his long persecution by Saul, with its continual dangers, hardships and anxieties, cowed his spirit and upset his judgment. He, like many another good man, seems for a time to have lost his grip upon himself. He did not come to himself until he ceased taking counsel of his fears and once more turned to Jehovah. When Jehovah had turned him away from the demoralizing protection of the enemies of his God and his country, deprived him of everything he had in the world, taken away the courage of his men and filled them with complaints, the old spirit of David the shepherd boy came back, and in spite of being greatly distressed, he strengthened himself in Jehovah, his God.

Home Readings.

Hours with the Bible (Geikie), vol. 3, pp. 200-205.
Bible History (Edersheim), vol. 4, pp. 136-149.
Samuel and Saul (Deane), pp. 198-213.
David (Deane), pp. 65-78.
Samuel (Meyer), pp. 252-270.
David (Meyer), pp. 133-151.
The United Kingdom (Kent), pp. 130-135.

II Samuel: Ch. 1; Ch. 2: 1-4; Ch. 3: 1; Ch. 5: 1-12; Ch. 6; Ch. 7.

Under the Direction of God.

Illustrative Scripture.

Who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:14). A man's heart deviseth his way: but the Lord directeth his steps (Prov. 16:9). Man's goings are of the Lord; how can a man then understand his own way? (Prov. 20:24). Thou wilt shew me the path of life: in thy presence is fulness of joy (Ps. 16:11).

Questions.

1. Relate how the news of Saul's death was brought to David. 1: 1-10.
2. What was the result of the messenger's lying claim that he had killed Saul? 1: 11-16.
3. How did David lament the death of Saul and Jonathan? 1: 25-27.
4. Describe how David was made king of Judah. 2: 1-4.
5. How is the rivalry between the family of Saul and the family of David described? 3: 1.
6. What was the end of the contest between Judah and Israel? 5: 1-3.
7. Describe the capture of Jerusalem by David. 5: 6-9.
8. How is David's progress described? 5: 10-12.
9. Describe how the ark was brought to the house of Obed-edom. 6: 1-11.
10. Describe how David brought the ark to Jerusalem. 6: 12-19.
11. What message did Jehovah send to David concerning David's plan to build a temple? 7: 1-17.
12. What did David say to Jehovah in reply to this message? 7: 18-29.
13. When one is given ability, power and opportunity, what should he ask himself when difficulty and danger stand in the way before him? Esther 4: 14.
14. In planning his course of life to whom did David look for guidance? Prov. 16: 9.
15. When one accepts God as his guide, ought he to expect to understand each turn in the road? Prov. 20: 24.
16. What belief led David to choose Jehovah for a teacher in choosing his way? Recite Ps. 16: 11.

17. How did David find the road from the sheepfold to the throne? (Summary.)
18. Who may abandon the road leading to the world's prizes and who may not? (Summary.)
19. What makes cost of attainment of no account? (Summary.)

Summary.

It was a long road that David traveled from tending sheep on the hillsides to occupying the throne of Judah and Israel; and traveling upon it hurt—hurt fearfully. Many a time David must have wished himself back among the sheep with nothing but lions and bears to trouble him; and a kingdom must have seemed a thing not worth the cost of it. Many a wise and good man has turned aside from the road which leads to the world's greatest positions, preferring the comforts of life to its prizes. Many might well refuse the perils of the road to royalty and the burden of a crown at the end of it. But David could not leave the road for the call of Jehovah had placed him upon it. A throne might not be worth the getting for its own sake, but to serve the Lord in the places he had fitted him to occupy, made the cost of attaining it of no account.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 206-212, 227-267.
Bible History (Edersheim), vol. 4, pp. 149-153, 162-183.
David (Deane), pp. 78-83, 94-120.
David (Meyer), pp. 151-156, 167-186.
The United Kingdom (Kent), pp. 136-146.

II Samuel: Ch. 12: 1-25; Ch. 15; Ch. 16; Ch. 17.

The Burdens and Perils of Power.

Illustrative Scripture.

Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain (Prov. 30:8-9). Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy (I Tim. 6:17).

Questions.

1. Relate how Nathan, the prophet, told David, the king, a story. 12: 1-4.
2. What effect did Nathan's story have upon David? 12: 5-6.
3. What was Jehovah's message to David? 12: 7-12.
4. Did David confess his sin? 12: 13.
5. Describe how Absalom stole the hearts of the men of Israel. 15: 1-6.
6. Relate how Absalom conspired against his father, the king. 15: 7-12.
7. Relate how David fled from Jerusalem. 15: 13-18.
8. Describe Ittai's fidelity. 15: 19-23.
9. Relate how David sent back Zadok and the ark. 15: 24-29.
10. Relate how Shimei cursed David and how David bore it. 16: 5-14.
11. What counsel did Ahithophel give to Absalom? 17: 1-4.
12. What contrary advice did Hushai give? 17: 5-14.
13. Tell how Hushai sent word to David. 17: 15-22.
14. What became of Ahithophel? 17: 23.
15. Describe the condition of David and his people and how they were treated when they came to Mahanaim. 17: 27-29.
16. What did one who wished to be free from danger pray for? Recite Prov. 30: 8, 9.
17. What is Paul's charge to the rich? I Tim. 6: 17.
18. Why do men struggle for wealth, position and power? (Summary.)
19. Why is it hard for the rich to enter the kingdom of heaven? (Summary.)
20. What does God do for the good whom he thinks it best to make rich and powerful? (Summary.)

Summary.

Most men struggle for wealth, position and power, in order that they may do as they please. Of what use to be rich, they say, if you cannot buy what you want; why be judge, if you cannot decide everything in your own favor; of what use is power, if might does not make right; and unless it be true "the king can do no wrong," why be a king at all? Even when men do not start out on the road to wealth and power with these ideas, the attainment of them generally makes their possessor blind or at least near-sighted regarding everyone's rights but his own. This is certainly what happened to David, and this so generally happens, that Christ himself said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. It is very easy for the poor to pray, give us this day our daily bread, feeling and meaning every word of it; but how easily it becomes a mere form of words to the well-to-do. But the good of mankind seems to demand that some should be possessed of accumulated wealth and others be clothed with power and authority; and those who love God out of a pure heart, as did David, are preserved from the dangers of their possessions, as from any other kinds of danger. The evil-minded on the contrary, go to destruction whether they be rich or poor, high or low.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 299-309, 319-339.
Bible History (Edersheim), vol. 4, pp. 190-196, vol. 5, pp. 16-27.
David (Deane), pp. 136-146, 158-173.
David (Meyer), pp. 193-206.
The United Kingdom (Kent), pp. 154-159.

II Samuel: Ch. 18; Ch. 19; Ch. 20; Ch. 23: 8-23.

Good in All and None All Good.

Illustrative Scripture.

For there is not a just man upon earth, that doeth good, and sinneth not (Eccl. 7:20). Who can say, I have made my heart clean, I am pure from my sin (Prov 20:9)? For all have sinned, and come short of the glory of God (Rom. 3:23).

Questions.

1. Relate how David sent forth his army against Absalom. 18:1-4.
2. What orders did he give to the commanders of the different divisions of the army? 18:5.
3. Describe the battle that followed. 18:6-8.
4. What happened to Absalom in the battle? 18:9.
5. Describe how Joab slew Absalom. 18:10-15.
6. How did Joab act toward the rest of Absalom's army? 18:16.
7. Relate how the news of Absalom's death was brought to David 18:19-32.
8. How did David receive the news and how did his conduct affect the people? 18:33—19:4.
9. How did Joab remonstrate with him and with what result? 19:5-8.
10. Relate how the king returned to Jerusalem. 19:9—20:2.
11. Describe how Joab murdered Amasa and brought to an end the rebellion against David. 20:4-22.
12. Describe the exploits of some of David's mighty men. 23:8-23.
13. Are there any who do not sin? Eccl. 7:20.
14. What can each one say about his purity from sin? Recite Prov. 20:9.
15. What did Paul say of this matter? Rom. 3:23.

16. What is necessary in order to understand or deal with human beings? (Summary.)
17. Relate how good traits in the ungodly Joab saved the God-fearing David from the consequences of his wrongdoing? (Summary.)
18. What did the heroic David do more than once? (Summary.)
19. What good was there in the savage Joab and what came of this goodness? (Summary.)

Summary.

How hopeless for one to attempt to understand, or deal with, human beings, without appreciating the pith of the proverb, "There is good in all and none all good." David was brave, wise and good, yet his weak indulgence towards Absalom would have cost him his kingdom, had it not been for the sturdy sense, loyalty and firmness of Joab, a man as cruel and treacherous as he was brave and skilful. Joab murdered Uriah at David's orders, for David's sake; and he murdered Amasa against David's orders for Joab's sake. It was a crime in David the king, to order the life of Absalom to be spared. It was wisdom in Joab to cut off the head of the rebellion and thus kill it at a blow. It was the basest ingratitude for the king to mourn over the dead traitor, and put to shame the loyal subjects who had risked their lives and lost their lives for his sake. Joab played the part of a brave soldier and a wise counsellor in bringing the king to his senses and his duty to his people. It was bad morals and bad policy for David to take the command of his army away from the man who had saved his kingdom for him and give it to the rebel who had done his best to destroy it. And thus it is always; the best of men do many wrong things and the worst of men many fine ones. The heroic David more than once put the cause he represented in jeopardy through weakness and folly. The cold-blooded, savage Joab with a great love for his king in his heart, many a time saved his nation for God and the right.

Home Reading.

- Hours with the Bible (Geikie), vol. 3, pp. 340-351.
Bible History (Edersheim), vol. 5, pp. 27-36, 42-48.
David (Deane), pp. 173-192.
The United Kingdom (Kent), pp. 159-168.

I Kings: Ch. 1 to Ch. 3.

David Leaves the Kingdom to Solomon.

Illustrative Scripture.

Watch ye, stand fast in the faith, quit you like men, be strong (I Cor. 16:13). Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee (Deut. 31:6). Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good (II Sam. 10:12).

Questions.

1. Describe how Adonijah tried to make himself king. 1:5-10.
2. What was Nathan's plan to prevent this? 1:11-14.
3. How did Nathan and Bathsheba carry out the plan? 1:15-27.
4. What action did David take? 1:28-40.
5. What effect did the anointing of Solomon have on Adonijah and his friends? 1:41-53.
6. What was David's charge to Solomon? 2:1-9.
7. What similar advice did St. Paul give to Christians? Recite I Cor. 16:13.
8. What happened to Adonijah, Abiathar and Joab? 2:13-34.
9. What was the end of Shimei? 2:36-46.
10. Whom did Solomon marry? 3:1.
11. What did Solomon ask of Jehovah and how did Jehovah answer him? 3:4-15.
12. Tell the story of Solomon's judgment between the two women. 3:16-28.
13. What is the foundation of the godly man's strength and courage? Deut. 31:6.
14. Why ought the people of God to have all the courage of the godless and more besides? II Sam. 10:12.
15. What thread runs through all the Bible story? (Summary.)
16. Were the weakling and the fool in favor in Old Testament days? (Summary.)
17. What kind of men are shown in its pages? (Summary.)
18. Can even mighty men sin and be safe? (Summary.)

Summary.

"Be thou strong and show thyself a man," is a strain that runs through all Bible history. The weakling and the fool were ruthlessly trodden under foot in those stern Old Testament days. David, Joab and their "mighty men" were "men of blood." They were big men—big and strong in their wickedness as well as in their virtues. And so it has come about that the world still heeds the lesson they learned—that sin is foolishness and that the way of the Lord is the only safe place even for "mighty men of valor." If giants like these could not sin and be safe, what must happen to small folk?

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 344-369, 405-420.

Bible History (Edersheim), vol. 5, pp. 49-70.

David (Deane), pp. 193-204.

Solomon (Farrar), pp. 24-62.

David (Meyer), pp. 207-213.

The United Kingdom (Kent), pp. 169-175.

I Kings: Ch. 4:20 to Ch. 7:14.

A Good Beginning and a Bad Ending.

Illustrative Scripture.

Prove all things; hold fast that which is good. Abstain from all appearance of evil (I Thess. 5:21-22). Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened (Rom. 1:21). Professing themselves to be wise, they became fools (Rom. 1:22). Be not deceived: evil communications corrupt good manners (I Cor. 15:33).

Questions.

1. What was the extent of Solomon's kingdom? 4:20-21.
2. Give some account of his power and wealth. 4:22-28.
3. What is said of Solomon's wisdom? 4:29-34.
4. How should the good strive to preserve their goodness? I Thess. 5:21-22.
5. Why are those who lose their goodness without excuse? Rom. 1:21.
6. What danger lies in admiring our own wisdom? Rom. 1:22.
7. What is St. Paul's warning to the good who think evil associations safe? Recite I Cor. 15:33.
8. What did Solomon ask of Hiram, king of Tyre? 5:1-6.
9. What league did they make respecting the building of the temple? 5:7-12.
10. How did Solomon prepare for the temple? 5:13-18.
11. What did Jehovah say to Solomon concerning the temple? 6:12.
12. Give some account of the building of the temple and what was in it. 6:14-36.
13. Besides the temple, what other houses did Solomon build? 7:1-12.
14. Whose son was Hiram and what was he noted for? 7:13-14.
15. With what advantages did Solomon begin his active life? (Summary.)
16. Did these save him from a wretched end? (Summary.)
17. What is the result of a partnership of the righteous with the unholy? (Summary.)
18. What is the greatest danger in prosperity? (Summary.)

Summary.

Solomon was a man who entered upon his active life with almost everything in his favor. He had a great inheritance, a great name, a great opportunity, the finest of educations and good training; best of all he had a good start; and yet as we shall see later, he came to grief at last. It was a terrible mistake to marry a wife with no sympathy with his love for Jehovah or devotion to his service. No one can maintain his integrity while in partnership with the impure and the unholy. The muddy stream always fouls the clear one when they mingle. Next, Solomon let the gifts of God obscure the giver. This is the fatal blunder of the prosperous. This makes it so difficult for the rich man to enter the kingdom of heaven.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 420-464.
Bible History (Edersheim), vol. 5, pp. 70-84.
Solomon (Farrar), pp. 63-92, 100-128.
The United Kingdom (Kent), pp. 176-195.

I Kings: Ch. 8 to Ch. 10.

Solomon Builds a Church to God But Worships and Serves Solomon.

Illustrative Scripture.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer (Ps. 19:14). Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength (Mark 12:30).

Questions.

1. For what purpose did Solomon assemble the men of Israel? 8:1-4.
2. Where did they put the Ark? 8:6.
3. What was in the Ark? 8:9.
4. How did Solomon begin his prayer at the dedication of the temple? 8:23.
5. What were some of the things that Solomon prayed for? 8:27-53.
6. What was Solomon's prayer for the future? 8:57.
7. If one really wishes for God's presence, what further must he pray for? Psalms 19:14.
8. What in man is most acceptable to God? Recite Mark 12:30.
9. How did king and people dedicate the temple? 8:62-66.
10. What did Jehovah say to Solomon when he appeared to him at Gibeon? 9:1-9.
11. Give some account of the events of Solomon's reign as described in 9:10-28.
12. Describe the visit of the Queen of Sheba to Solomon. 10:1-13.
13. How did Solomon act after he had built the temple? (Summary.)
14. How deep did his religion seem to go? (Summary.)
15. How did his life fit his professions? (Summary.)

Summary.

Solomon acted as though he thought building a church took the place of worshipping the God of the church and obeying his laws; as if salvation could be purchased from the Almighty by paying for it in one lump sum of money or services, so that he need have no further concern for his soul or its Creator the rest of his life; as if he could safely live sin by "professing religion." We shall see that he thus made a fatal blunder.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 464-478.

Bible History (Edersheim), vol. 5, pp. 85-108.

Solomon (Farrar), pp. 92-99, 129-138.

The United Kingdom (Kent), pp. 196-206.

I Kings: Ch. 11 to Ch. 13.

Worldly Wisdom.*Illustrative Scripture.*

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy (Jas. 3:17). Behold, to obey is better than sacrifice, and to hearken than the fat of rams (I Sam. 15:22).

Questions.

1. What disobedience of God's commands was a principal cause of Solomon's fall into evil ways? 11:1.
2. Had Jehovah warned his people against this danger? 11:2.
3. How was Solomon's character changed when he became old? 11:4-8.
4. What was God's judgment upon Solomon because his heart was turned away? 11:9-13.
5. How does the Bible describe godly wisdom? Recite Jas. 3:17.
6. What value does God set upon obedience? I Sam. 15:22.
7. What adversaries did Jehovah raise up against Solomon? 11:14-25.
8. Who was Jeroboam and what was Ahijah's prophecy concerning him? 11:26-40.
9. By what characteristic is Solomon chiefly known? 11:41.
10. What complaint did the Israelites make to Rehoboam? 12:1-5.
11. Relate how the king took counsel. 12:6-15.
12. What came of following evil counsel? 12:16-20.
13. Who became king of Israel and what sin did he commit at the beginning of his reign? 12:25-33.
14. What warning did Jeroboam receive from the man of God out of Judah? 13:1-10.
15. Describe the disobedience of the prophet from Judah and its punishment. 13:11-32.
16. What kind of wisdom did Solomon have? (Summary.)
17. What happens to the man who has wisdom without any godliness in it? (Summary.)
18. Need one be wicked in order to become wise? (Summary.)
19. What is mere mental ability and knowledge? (Summary.)

Summary.

Solomon had plenty of wisdom of the wordly sort—and a good thing to have too: God gave it to Solomon. But wisdom without the fear of God in it degenerates into mere shrewdness, a quality which enables a man to get things by ruining himself in the getting. But Solomon had no need to be wicked because he was wise: and his son was none the less wicked because he was a fool. In other words, intellectual ability is nothing but a tool: it makes good or evil according to the nature of the possessor of it: and the better the tool the more good or the more evil. So if one be good he need not fear learning: if he be evil the less he knows the better.

Home Reading.

Hours with the Bible (Geikie), vol. 3, pp. 479-507.

Hours with the Bible (Geikie), vol. 4, pp. 1-27.

Bible History (Edersheim), vol. 5, pp. 108-151.

Solomon (Farrar), pp. 139-165.

Kings of Israel and Judah (Rawlinson), pp. 1-27.

The Divided Kingdom (Kent), pp. 3-34.

I Kings: Ch. 14 to Ch. 16.

Wickedness Reigns.

Illustrative Scripture.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever (I Chron. 28:9). Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him (Is. 3:11).

Questions.

1. Describe the visit of Jeroboam's wife to the prophet. 14:1-6.
2. What message from Jehovah did the prophet have ready for her? 14:7-16.
3. Describe the reign of Rehoboam the son of Solomon. 14:21-31.
4. Was the next king of Judah any better than his father Rehoboam? 15:3.
5. What was the character of Asa the great grandson of David? 15:11.
6. Give some account of the things which Asa did. 15:12-22.
7. What was the end of the house of Jeroboam? 15:25-30.
8. Was Baasha who destroyed the family of Jeroboam any better than those who went before him? 15:33-34.
9. What word did Jehovah send to Baasha because of his wickedness? 16:1-4.
10. Relate how this prophecy was fulfilled. 16:8-14.
11. Describe the events that led to Omri becoming king of Israel. 16:15-20.
12. What noted city did he build? 16:24.
13. Was Omri better or worse than the kings before him? 16:25-26.
14. What was the character of Ahab the son of Omri? 16:30-33.
15. Long before, how had David described the relationship between the behavior of man and the justice of God, which was now being illustrated in the lives of the kings of Judah and Israel? I Chron. 28:9.
16. What is done to the wicked? Recite Isaiah 3:11.
17. How did evil fathers produce worse sons in Israel? (Summary)

18. What was the end of the sin that Solomon and Jeroboam began? (Summary.)
19. Did warning and punishment make many of the Israelites any better? (Summary.)

Summary.

Solomon grew cold in his devotion to God and neglectful of duties towards him. His son Rehoboam advanced from neglecting the good to the doing of evil. Jeroboam was not satisfied with ruining himself, he actively caused others to sin. One king after another did evil above all that went before him. Nothing stands still in this world. Solomon and Jeroboam set the ball of wickedness rolling and it never stopped till it destroyed the nation. In Judah the mingled severity and mercy of God saved a remnant, who became the light of the world; but in Israel they would have none of his mercy; and his justice before long destroyed the nation utterly, as we shall see. The only effect of warning and punishment in Israel seemed to be that one wicked man died and another reigned.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 27-60.

Bible History (Edersheim), vol. 5, pp. 151-183.

Kings of Israel and Judah (Rawlinson), pp. 28-64.

The Divided Kingdom (Kent), pp. 35-39.

I Kings: Ch. 17 to Ch. 19.

God Gives Power to Elijah.*Illustrative Scripture.*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all (I Chron. 29:11). God hath spoken once; twice have I heard this; that power belongeth unto God (Ps. 62:11). He giveth power to the faint; and to them that have no might he increaseth strength (Is. 40:29).

Questions.

1. What prophecy did Elijah make to Ahab? 17:1.
2. Where did the Lord then send Elijah and what happened to him there? 17:2-7.
3. Tell the story of the jar of meal and the cruse of oil. 17:8-16.
4. Tell the story of the raising of the widow's son. 17:17-24.
5. What did Jehovah tell Elijah to do after this? 18:1-2.
6. Who was Obadiah? 18:3-4.
7. Relate how Obadiah searched for water. 18:5-6.
8. Describe the meeting between Elijah and Obadiah. 18:7-15.
9. What reply did Elijah make to Ahab's accusation that he troubled Israel? 18:18.
10. Describe Elijah's contest with the prophets of Baal. 18:19-40.
11. Describe the coming of the rain. 18:41-46.
12. Relate how Elijah fled from Jezebel. 19:1-8.
13. Relate how God came to him. 19:9-14.
14. After he had comforted Elijah, what work did God give him? 19:15-21.
15. How did David describe the majestic power of God? I Chron. 29:11.
16. What had the Psalmist heard about power? Ps. 62:11.
17. What encouragement have the weak and the faint? Recite Isaiah 40:29.
18. How long did all go well with Elijah? (Summary.)
19. When did it go ill with him? (Summary.)
20. How did God act towards Elijah while he was foolish and fretful? (Summary.)

Summary.

"For thine is the power." So long as Elijah remembered that all he did was by the power and favor of Jehovah, all went well with him. But as long as he thought and acted and spoke as though he himself was the center of all that was good in Israel, all went ill with him. But God is patient and forgiving; and so Elijah went back to do more wonderful things in the name of God, forgetting himself.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 61-86.

Bible History (Edersheim), vol. 5, pp. 184-197.

Bible History (Edersheim), vol. 6, pp. 13-36.

Kings of Israel and Judah (Rawlinson), pp. 64-71.

Elijah (Milligan), pp. 19-118.

Elijah (Meyer), pp. 32-43, 56-69, 84-156.

The Divided Kingdom (Kent), pp. 46-53.

I Kings: Ch. 20 to Ch. 22.

No Defense Prevails Against the Judgment of God.*Illustrative Scripture.*

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth (Prov. 27:1). But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? (Luke 12:20). Though hand join in hand, the wicked shall not be unpunished (Prov. 11:21).

Questions.

1. Relate how the king of Syria threatened Ahab. 20:1-12.
2. What reply did Ahab make to the threat of Benhadad? 20:11.
3. How did the siege terminate? 20:13-21.
4. Relate how the war was renewed. 20:22-26.
5. Describe the defeat of the Syrians. 20:27-30.
6. What great mistake did Ahab make? 20:31-34.
7. Tell the story of the prophet's message. 20:35-43.
8. Tell the story of Naboth's vineyard. 21:1-16.
9. What message did Elijah bring on account of Ahab's conduct? 21:17-24.
10. How did Ahab receive the message and with what good result to himself? 21:27-29.
11. Relate how the kings of Judah and Israel consulted the prophets. 22:5-28.
12. Did Ahab's disguise protect him? 22:34.
13. How was the prophecy against Ahab fulfilled? 22:37-40.
14. What advice does the Bible give to the boaster? Recite Prov. 27:1.
15. What was God's judgment upon the man who thought his riches a sure defense? Luke 12:20.
16. Can any union of human wit or strength prevail against the judgment of God? Prov. 11:21.
17. How did Ahab seem to get along by being wicked? (Summary.)
18. What signs of prosperity characterize his life? (Summary.)
19. But in the end how did Jehovah show he had not forgotten him nor his wickedness? (Summary.)

Summary.

Certainly it seemed for many years that Ahab was successful in his wickedness. He seemed to have reversed the saying of the Psalmist concerning the righteous, that "whatsoever he doeth shall prosper." He was victorious in war, at his ease in his home, had what he wanted even if he had to steal and murder to get it, defied the laws of God and no man hindered him. But Jehovah's judgment had been spoken, and when the time came a bow drawn at a venture slew him and fulfilled the prophecy of God against him.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 87-104.

Bible History (Edersheim), vol. 6, pp. 37-76.

Kings of Israel and Judah (Rawlinson), pp. 72-77.

Elijah (Milligan), pp. 119-138.

Elijah (Meyer), pp. 157-166.

The Divided Kingdom (Kent), pp. 39-42, 53-54.

II Kings: Ch. 1 to Ch. 2.

No One Is Safe in Dishonoring God.*Illustrative Scripture.*

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (Ex. 20:7). Them that honour me I will honour, and they that despise me shall be lightly esteemed (I Sam. 2:30). Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and honoureth them that fear the Lord (Ps. 15:1, 2, 4).

Questions.

1. What happened to Ahaziah and to whom did he send? 1:2.
2. What message did Jehovah send by Elijah? 1:3-4.
3. What took place between Ahaziah and his messengers on their return? 1:5-8.
4. Describe the efforts made to capture Elijah. 1:9-16.
5. Describe the journey of Elijah and Elisha to the Jordan. 2:1-7.
6. How did they pass over the Jordan? 2:8.
7. What did Elisha ask of Elijah? 2:9.
8. What happened to Elijah? 2:11.
9. Describe Elisha's return over the Jordan. 2:12-14.
10. Relate how the sons of the prophets searched for Elijah. 2:15-18.
11. Describe the healing of the waters of Jericho. 2:19-22.
12. What is the commandment about honoring God's name? Ex. 20:7.
13. What comes of honoring or dishonoring God? Recite I Sam. 2:30.
14. How may we honor God? Ps. 15:1, 2, 4.
15. What had the king learned from the history of his ancestors and his people? (Summary.)
16. What had the events of his own lifetime taught him? (Summary.)
17. What did the boys in Israel know? (Summary.)
18. In what are some kings and boys of to-day like some of the kings and boys in Elisha's time? (Summary.)

Summary.

The new king, a king's son, knew well enough that there was a God in Israel. A man in his station could not be ignorant of the history of his people. The devotion to Jehovah of Abraham, Isaac and Jacob his ancestors, of Moses the nation's greatest leader, of Samuel its greatest prophet, of David its greatest king; and the mighty works they wrought in his name, were as well known to him as the events of his own life. He knew also Jehovah's prophecy against the family of Jeroboam, because they caused Israel to sin, and the destruction that overtook them in fulfillment of it. Last and most of all, he had himself seen how God could, and in his own time would, punish those who forgot or despised his name. The boys in the road also knew there was a God in Israel, and expressed their contempt for him by scoffing at Elisha because he and Elijah openly served him. But the events showed that those who scorn God do it at their own peril, be they high or low, old or young. He who runs may read.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 104-113, 119-127.

Bible History (Edersheim), vol. 6, pp. 89-112.

Kings of Israel and Judah (Rawlinson), pp. 86-89.

Elijah (Milligan), pp. 139-175.

Elijah (Meyer), pp. 167-204.

The Divided Kingdom (Kent), pp. 42-45, 57-65.

II Kings: Ch. 3 to Ch. 4.

The Power of God Is Not Limited by the Ignorance of Man.

Illustrative Scripture.

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee (Jer. 32:17). I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me (Jer. 27:5). With men it is impossible, but not with God: for with God all things are possible (Mark 10:27).

Questions.

1. What was the character of Jehoram? 3:1-3.
2. Describe the beginning of the war of Israel and Judah against Moab. 3:4-8.
3. What caused the kings to wish for a prophet? 3:9-12.
4. Describe the scene between the kings and the prophets. 3:13-20.
5. How did the war end? 3:21-27.
6. Tell the story of the increase of the widow's oil. 4:1-7.
7. What did the Shunammite woman do for Elisha and what did he promise her? 4:8-16.
8. What happened to her son? 4:17-21.
9. What did she do? 4:21-25.
10. Describe her meeting with Gehazi. 4:25-26.
11. Relate her interview with the prophet. 4:27-31.
12. Relate how Elisha raised the Shunammite's son. 4:32-37.
13. Tell the story of the poisonous pottage. 4:38-41.
14. Tell the story of the loaves and grain multiplied. 4:42-44.
15. What did the prophet say of the power of Jehovah? Jer. 32:17.
16. What did Jehovah himself say of his power? Jer. 27:5.
17. What did Jesus say of the power of God? Recite Mark 10:27.
18. Do learned men all hold the same opinion about Nature? (Summary.)
19. What is Nature? (Summary.)
20. What proportion of the things to be known does man know? (Summary.)
21. How should one regulate his belief towards an alleged miracle? (Summary.)

Summary.

These two chapters are full of wonderful stories—miracles. Some very learned and many ignorant people refuse to believe in miracles because they are “contrary to nature.” But then many wise men of yesterday have declared absurd much of what the wise men of to-day believe about this same nature. So we see that “nature” is nothing but man’s knowledge of the universe—and this changes every day. The forces of the universe are not limited by man’s knowledge of them. A sensible person may therefore refuse to believe in an alleged miracle because of lack of proof that it ever happened; but it is foolishness to refuse to believe that an event happened simply because one cannot explain it.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 113-118, 128-133.

Bible History (Edersheim), vol. 6, pp. 112-145.

Kings of Israel and Judah (Rawlinson), pp. 78-85, 90-93.

II Kings: Ch. 5; Ch. 6; Ch. 7: 1-2.

A Sure Dependence.

Illustrative Scripture.

Be strong and courageous, be not afraid nor dismayed: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles (II Chron. 32:7-8). What shall we then say to these things? If God be for us, who can be against us (Rom. 8:31)? The Lord is on my side; I will not fear: what can man do unto me (Ps. 118:6)?

Questions.

1. Who was Naaman? 5:1.
2. Who waited on his wife and what did she say about her master? 5:2-3.
3. When the king heard of what she said, what did he do in the matter? 5:4-5.
4. What effect did the coming of Naaman have on the king of Israel? 5:6-7.
5. What effect, on the contrary, did the conduct of the king of Israel have on the prophet? 5:8.
6. Relate how Naaman came near preventing his "own cure." 5:9-12.
7. What advice did his servants give Naaman? 5:13.
8. Was Naaman above taking good advice from his servants? 5:14.
9. What effect did his cure produce on Naaman? 5:15-19.
10. Relate how Gehazi dishonored himself, his master and his God. 5:20-27.
11. Describe the efforts of the king of Syria to arrest Elisha. 6:8-23.
12. What comfort did Elisha give his servant in his fear? 6:16.
13. Describe the siege of Samaria. 6:24-33.
14. What word did the Lord send by Elisha? 7:1-2.
15. How may the anxious soldiers of God comfort themselves? II Chron. 32:7-8.
16. If God is for us what matters it who is against us? Rom. 8:31.
17. When the godly are threatened by man what thought may restore courage? Recite Ps 118:6.
18. What enabled a little maid to move kings and great captains? (Summary.)
19. What made the little Jordan as good as a great river? (Summary.)

20. What made up the two sides within and without the besieged Samaria? (Summary.)
21. What is one lesson that the wise have learned? (Summary.)

Summary.

A few words from a little maid servant seem a small thing to set kings and great captains in motion, and stir two kingdoms; but the maid was depending upon Jehovah. The Jordan was a poor little river, but the power of God makes little things to serve as well as great. Only Jehovah was on the side of Elisha and his servant, but they made more on his side than a great host on the other. The mere word of Jehovah was within the famine-stricken city to provision it with plenty the next day: a whole army was without to prevent it; but the word prevailed against the army. The wise learn that the only sure dependence is God—to-day as always.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 133-140.
Bible History (Edersheim), vol. 6, pp. 145-179.
Kings of Israel and Judah (Rawlinson), pp. 93-94.

II Kings: Ch. 7: 3 to Ch. 8.

Good Seed Makes a Poor Crop in Bad Soil.*Illustrative Scripture.*

I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck (Jer. 7: 25-26). O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Luke 13: 34). He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy (Prov. 29: 1).

Questions.

1. Relate how the four lepers came to the camp of the Assyrians. 7: 3-5.
2. What had happened in the camp of the Assyrians before their arrival? 7: 6-7.
3. What did the lepers do in the camp and what thought came to them at length? 7: 8-9.
4. Describe the scene upon their arrival at court. 7: 10-15.
5. What happened to the man who ridiculed Elisha? 7: 16-20.
6. What sequel is related to the story of the Shunammite? 8: 1-6.
7. Relate how the King of Assyria sent Hazael to Elisha. 8: 7-9.
8. Why did Elisha weep as he looked upon Hazael? 8: 10-12.
9. How does the story end? 8: 13-15.
10. What was the character of Jehoram and why? 8: 16-18.
11. Why did God not destroy the kingdom of Judah? 8: 19.
12. Why was Ahaziah king of Judah evil? 8: 25-29.
13. What was Jehovah's complaint regarding the rejection of his word by his people? Jer. 7: 25-26.
14. What was the lament of Jesus concerning Jerusalem? Luke 13: 34.
15. What is the fate of those who reject or ignore the word of God? Recite Prov. 29: 1.
16. What produced little effect on the men living in the last years of the Kingdom of Israel? (Summary.)
17. What came of this indifference to the word of God at different periods in the history of Israel? (Summary.)
18. What brings destruction upon individuals and nations? (Summary.)

Summary.

It seems strange in reading the history of the late years of the kingdom of Israel that the lives of the prophets, the wisdom of their words and the fulfillment of their prophecies produced so little effect on the men of their day. These same conditions seemed strange to Moses in his day and to Christ in his. The kingdom of Israel was carried into captivity; the men and women who came out of Egypt with Moses all died in the wilderness; the Jewish nation was destroyed shortly after they had murdered the one who would have redeemed them. The Bible and all history teaches that individuals and nations can become so corrupt, that goodness cannot take root in them, and is thrown away upon them. Then comes destruction and who can find fault?

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 140-146.
Bible History (Edersheim), vol. 6, pp. 179-188, 197-198.
Kings of Israel and Judah (Rawlinson), pp. 94-95.
The Divided Kingdom (Kent), pp. 73-74.

II Kings: Ch. 9 to Ch. 10.

Jehu: The Lord's Executioner.*Illustrative Scripture.*

For I am the Lord: I will speak, and the word that I shall speak shall come to pass (Ezek. 12:25). Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us (Zech. 1:6). The grass withereth, the flower fadeth: but the word of our God shall stand forever (Is. 40:8).

Questions.

1. Describe the anointing of Jehu. 9:1-6.
2. What was the command of Jehovah to Jehu? 9:7-10.
3. Relate how Jehu was proclaimed king. 9:11-13.
4. Describe his coming to Jezreel. 9:14-20.
5. Describe how Jehu slew King Joram and thus fulfilled the word of Jehovah. 9:21-26.
6. What was the end of Jezebel? 9:30-35.
7. Did Jehu intend to assist in the fulfillment of prophecy in either the case of Joram or Jezebel? 9:25 and 9:36.
8. What was the end of Ahab's family? 10:1-14.
9. Describe the meeting between Jehu and Jehonadab. 10:15-17.
10. What happened to the worshippers of Baal? 10:18-28.
11. Give an account of the rest of Jehu's reign. 10:29-36.
12. What did he say of the "word of the Lord"? 10:10.
13. What does God say of the word that he speaks? Ezek. 12:25.
14. Is there any escape from the decrees of God? Zech. 1:6.
15. What did Isaiah say of the word of God? Recite Is. 40:8.
16. What kind of a man was Jehu? (Summary.)
17. What need had the Lord for such a man? (Summary.)
18. Does mere goodness fit one for every sort of task? (Summary.)
19. Does God make use of only good people in choosing his instruments? (Summary.)

Summary.

Jehovah knew that Jehu was an able, daring and energetic soldier, and that he acknowledged Jehovah as the God of Israel. The Lord had need of such a man to execute judgment against Jezebel and the family of Ahab. To carry out his designs he elevated Jehu to the throne and gave him power. No one could find

fault with the thorough manner in which this rugged adventurer cleared the land of the criminal royal family. When it came to higher tasks he was unwilling to perform them; but he received his reward for what he did. Elisha was a better man than Jehu; but that did not make him a fitter man to perform the work, which the Lord allotted to the worse man but the better soldier.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 147-156.

Bible History (Edersheim), vol. 6, pp. 198-217.

Kings of Israel and Judah (Rawlinson), pp. 95-97, **103-113.**

The Divided Kingdom (Kent), pp. 65-69.

II Kings: Ch. 11 to Ch. 12.

Ancestry and Environment.*Illustrative Scripture.*

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, he shall not die for the iniquity of his father, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father (Ezek. 18:14, 17, 20). Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word (Ps. 119:9). My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10:27-28).

Questions.

1. How was Joash saved? 11:1-3.
2. What preparations did Jehoiada make for putting Joash on the throne of Judah? 11:4-8.
3. Describe his coronation. 11:9-12.
4. Describe how Athaliah ended her life. 11:13-16.
5. What covenant did Jehoiada make? 11:17.
6. What did the people do to the priests and house of Baal? 11:18.
7. What did the soldiers do with the young king? 11:19-20.
8. Did the king benefit by the teachings of Jehoiada? 12:2.
9. What did the priests do toward repairing the Lord's house? 12:4-8.
10. How was the money raised at last? 12:9-10
11. Describe the repairing of the house of the Lord. 12:11-15.
12. How was Jerusalem saved from Hazael? 12:17-18.
13. How did Jehovah deny the truth of the saying of the Jews that the fathers had eaten sour grapes and that the children's teeth had been set on edge? Ezek. 18:14, 17, 20.
14. How may every one make his life pure? Recite Ps. 119:9.
15. What is the promise of Jesus to every one who will be his companion? John 10:27-28.
16. Of what is Joash the example? (Summary.)
17. Describe briefly the family history of Joash. (Summary.)
18. How can one assist the influences of a good ancestry and counteract the bad influences of a bad ancestry? (Summary.)

Summary.

No one doubts that like breeds like, and that children take after their parents; but Joash is an example of how good training may overcome inherited evil. His grandmother Athaliah was the daughter of Ahab, an evil member of an evil family; and his father had inherited all the evil qualities of his mother. But Joash came into the charge of a wise and godly man when a baby and was brought up by him. The result was a good man. A fine ancestry is a good start, but one's ancestry is not within his control. Any one who is willing, however, can largely control his surroundings, including his companions; and one's environment is far more influential in forming his character than his ancestry. A child is, therefore, not compelled to follow a bad example even though it be given within the sacred precincts of a home.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 156-166.
Bible History (Edersheim), vol. 7, pp. 9-34.
Kings of Israel and Judah (Rawlinson), pp. 114-124.
The Divided Kingdom (Kent), pp. 75-77.

II Kings: Ch. 13 to Ch. 14.

God Often Spares the Wicked for the Sake of the Righteous.

Illustrative Scripture.

The Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes (Gen. 18:26). Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it (Jer. 5:1). The effectual fervent prayer of a righteous man availeth much (Jas. 5:16).

Questions.

1. What kind of a man was the son of Jehu? 13:1-2.
2. What did God do to Israel? 13:3.
3. What did the king do in his distress? 13:4.
4. Did Jehovah listen to his prayer? 13:5.
5. What kind of a man was the next king of Israel? 13:11.
6. Describe the last interview of Israel's king with Elisha. 13:14-19.
7. Why was God gracious with Israel? 13:23.
8. What kind of a king was Amaziah, king of Judah? 14:3.
9. How did he punish the murderers of his father? 14:5-7.
10. What message did the king of Judah send to the king of Israel and what reply did the king of Israel make? 14:8-10.
11. Describe the war between the kings. 14:11-14.
12. What was God's promise to Abraham regarding the wicked city of Sodom? Gen. 18:26.
13. What did he promise regarding Jerusalem before destroying it? Jer. 5:1.
14. What did St. James say of the prayer of the righteous for sinners? Recite Jas. 5:16.
15. What do we hear often and what seldom? (Summary.)
16. Why do people sometimes escape just punishment? (Summary.)
17. What good reason may God have for sparing the wicked? (Summary.)
18. Is there a limit even to the patience of God? (Summary.)

Summary.

We hear much about the way the righteous have to suffer punishment along with the wicked, and it is true enough. But how seldom do we hear of the mercies extended to sinners because of the saints. How many are the persons who escape just pains and penalties for the sake of the feelings or the memory of parents and friends of blameless lives. If we admire men for such forbearance why need we wonder that God long spares the wicked, who like the kings and people of Judah and Israel, deserve worse things than they receive? There is a limit, however, even to the patience of God.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 175-186.

Bible History (Edersheim), vol. 7, pp. 34-59.

Kings of Israel and Judah (Rawlinson), pp. 125-144.

Hosea: Ch. 4: 1-7; Ch. 6; Ch. 11; Ch. 14; Joel: Ch. 2: 12-32.

Messengers of Pleading Love and Impending Judgment.

Illustrative Scripture.

God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth (I Tim. 2:3-4). The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9). Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Is. 55:6-7).

Questions.

1. In the reigns of what kings did Hosea prophesy? Hos. 1:1.
2. What controversy had Jehovah with Israel? Hos. 4:1-2.
3. What punishment was threatened? Hos. 4:6-7.
4. What did the prophet urge upon the people? Hos. 6:1-3.
5. What was Jehovah's complaint against Ephraim? Hos. 6:4.
6. What had God desired? Hos. 6:6.
7. How had the Lord dealt with Israel in times past? Hos. 11:1-4.
8. What should be the result of their ingratitude and disobedience? Hos. 11:6.
9. How did God lament the backsliding of his people? Hos. 11:8-11.
10. What reward was promised if they repented? Hos. 14:4-8.
11. What is the reward of the wise and prudent? Hos. 14:9.
12. How does Jehovah urge the people to repent by the prophet? Joel 2:12-14.
13. What great things does the prophet Joel promise if the people turn to God? Joel 2:21-32.
14. Under what circumstances is the prophecy contained in Joel 2:28-32 referred to in the New Testament? Acts 2:14-21.
15. How does God feel towards his sinning people? Recite I Tim. 2:3-4.
16. Is the Lord slack regarding his promises? II Peter 3:9.
17. What touching appeal does God make to the sinners by Isaiah? Is. 55:6-7.

18. What kind of a struggle is portrayed in the prophecies of Hosea and Joel? (Summary.)
19. Who must be admired, be their goodness what it may? (Summary.)
20. What must be the end in such cases? (Summary.)

Summary.

Joel and Hosea prophesied during the last years of the kingdom of Israel. Nowhere in literature is the pathetic struggle between yearning love and outraged justice more graphically described. The manner in which some of those whom we cannot approve lay strong hold upon our affections, we here discover, has its counterpart in God himself. We may, or rather we must, love and admire the bright-minded, the brave, the beautiful and the strong, be their conduct what it may. But with man as with God, the good must either convert the evil or abandon it.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 166-175, 197-205, 244-265.
Bible History (Edersheim), vol. 7, pp. 60-68.
Kings of Israel and Judah (Rawlinson), pp. 144-148.
The Minor Prophets (Farrar), pp. 69-123.
The Divided Kingdom (Kent), pp. 78-85.

Jonah: Ch. 1 to Ch. 4.

Jonah: A Story Contrasting the Loving Kindness of God with the Hard-Heartedness of Man.

Illustrative Scripture.

Like as a father pitieth his children, so the Lord pitieth them that fear him (Ps. 103:13). He knoweth our frame; he remembereth that we are dust (Ps. 103:14). Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (I Pet. 3:8).

Questions.

1. What did Jehovah command Jonah and how did he obey? 1:1-3.
2. Tell the story of Jonah and the whale. 1:4-17 and 2:10.
3. What did Jonah do when God commanded him a second time? 3:1-4.
4. What did the people of Ninevah do after the preaching of Jonah? 3:5.
5. When the tidings reached the king, what did he do? 3:6.
6. What proclamation did he make? 3:7-9.
7. What was the result of their repentance? 3:10.
8. What petulant protest did God's forbearance bring from Jonah? 4:1-3.
9. What gentle reproof did this bring from Jehovah? 4:4.
10. Did God's reproof restore Jonah to his right mind? 4:5.
11. Tell the story of the gourd and its destruction. 4:6-9.
12. How is the loving kindness of God contrasted with the hard-heartedness of man? 4:9-11.
13. How does God pity his children in their troubles—little and big? Recite Ps. 103:13.
14. When we sin, as sin we must, what is it a great comfort to remember? Ps. 103:14.
15. Having always need of God's loving kindness, how should we act towards others? I Peter 3:8.
16. What is the only thing most people find in the book of Jonah? (Summary.)
17. Why did Jesus speak to the people in parables? (Summary.)
18. In like manner, what was the writer of the book of Jonah trying to teach? (Summary.)
19. What is the lesson of the book? (Summary.)

Summary.

People in reading Jonah are generally so taken up with the whale that they lose sight of the purpose of the book. Jesus spoke to the people in parables, because he found it necessary to convey the truth to them clothed in the form of a story. In like manner the writer of the book of Jonah was trying to show his narrow-minded people that the loving kindness of God was not for them alone. The beautiful lesson of the book, is that all people are God's people, and that while he condemns the sin he loves the sinner.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 188-197.

Bible History (Edersheim), vol. 7, pp. 41, 63, 67, 69-70.

The Minor Prophets (Farrar), pp. 231-243.

II Kings: Ch. 15; Ch. 16. Micah: Ch. 1:1; Ch. 3:9-12; Ch. 4:1-5;
Ch. 6; Ch. 7:18-20.

What God Requires.

Illustrative Scripture.

I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings (Hos. 6:6). What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul (Deut. 10:12).

Questions.

1. What kind of men were the kings of Israel succeeding the second Jeroboam? II Kings 15:1-38.
2. Who is held responsible for Israel's continuing wickedness? II Kings 15:9.
3. Who invaded the land of Israel? II Kings 15:29.
4. Describe the reign of Ahaz king of Judah. II Kings 16:1-20.
5. In whose reign did the prophet Micah prophesy? Micah 1:1.
6. What did Micah predict concerning Jerusalem? Micah 3:9-12.
7. How did Micah describe the "last days"? Micah 4:1-5.
8. Why had Jehovah a controversy with his people? Micah 6:1-5.
9. What does God require of man? Micah 6:8.
10. What was Jehovah's complaint against the nation? Micah 6:9-12.
11. What dissatisfactions would Jehovah give them? Micah 6:13-16.
12. Would God forgive the people's sins? Micah 7:18-19.
13. What did God remember? Micah 7:20.
14. What does God desire more than offerings? Recite Hos. 6:6.
15. What does God require of men? Deut. 10:12.
16. What was the condition in Israel in the time of the last kings? (Summary.)
17. What did Micah teach? (Summary.)
18. Where alone can satisfaction be found? (Summary.)

Summary.

The kingdom of Israel had become bad beyond the possibility of redemption. Kings and people had thrown away even the pretense to righteousness. They were bad and seemed to glory in it. Even a school-boy historian after reading Chapter 16 of II Kings would say that the kingdom of Israel was near its end. In Judah the people were outwardly religious, but beneath the surface all was

rottenness. The rulers abhorred justice and perverted equity, the priests taught for hire and the prophets divined for money. It is almost inconceivable that while doing such things they should lean upon Jehovah for salvation. Yet so it was. But Jehovah through Micah declared to them, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps." Micah taught the people that no offerings or prayers or forms of worship could buy them the right to do wrong. Then as now, the requirements of God are so very simple; only "to do justly and to love kindness and to walk humbly with thy God." Is it not strange how in spite of every evidence to the contrary now and heretofore, people will persist in thinking they can deceive the Almighty, and that there can be any satisfaction apart from justice, kindness and companionship with God?

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 224-240, 266-279, 317-323, 368-382.

Bible History (Edersheim), vol. 7, pp. 70-109.

Kings of Israel and Judah (Rawlinson), pp. 149-174.

The Minor Prophets (Farrar), pp. 124-140.

The Divided Kingdom (Kent), pp. 86-91.

Isaiah: Ch. 1; Ch. 6; Ch. 11: 1-10; Ch. 85.

Saving the Remnant.

Illustrative Scripture.

Ye have been rebellious against the Lord from the day that I knew you (Deut. 9:24). Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house (Ezek. 12:2). Blessed are your eyes, for they see: and your ears, for they hear (Matt. 13:16).

Questions.

1. In the times of what kings did Isaiah prophesy? 1:1.
2. What was the cause of God's complaint against Judah? 1:2-3.
3. How did Isaiah describe the condition of the people? 1:4-7.
4. How did Jehovah condemn their religious observances? 1:10-15.
5. What was required to make their sacrifices and ceremonies acceptable? 1:16-17.
6. What did Jehovah agree to do with their sins? 1:18.
7. Describe Isaiah's vision. 6:1-7.
8. What did the prophet hear the Lord say and what was his reply? 6:8.
9. What was God's message to the people? 6:9-13.
10. How did Isaiah describe the coming Saviour of the people? 11:1-9.
11. Who should seek him? 11:10.
12. What is the comforting message of Jehovah to the weak and fearful? 35:3-4.
13. How is the nature of Christ's kingdom described? 35:5-10.
14. What had Moses said of the general character of the Israelites? Deut. 9:24.
15. What did God say to Ezekiel about them hundreds of years after? Ezek. 12:2.
16. How did the disciples of Jesus differ from most of these people? Recite Matt. 13:16.
17. How did Isaiah differ from contemporary prophets? (Summary.)
18. What filled Isaiah with fear? (Summary.)
19. What filled Isaiah with energy and courage? (Summary.)
20. What enabled Isaiah to stand up under the discouragement of the indifference of his hearers? (Summary.)
21. What was his life's work? (Summary.)

Summary.

Isaiah was a great statesman as well as a prophet; unlike Amos, Hosea and Micah his contemporaries, who were of humble origin, he was of high social rank.

Isaiah has a vision of the holiness of God, and he is filled with fear because of his lips, made unclean by the foul things which out of his heart have passed through them. But at the very instant in which his sin is realized, feared and hated, there comes the forgiveness of the King. Now indeed he can hear the voice of the Lord; and the voice is calling for a messenger. With no longer a thought of himself but only of service, he exclaims, "Here am I, send me." And so, undiscouraged, he proclaims the word of the Lord for a lifetime, though he is told that this people, by continually seeing and hearing but never attending, shall grow duller and duller, so that they shall not be able to escape their oncoming doom. But a remnant shall hear and understand, see and perceive; and from them shall a shoot come forth, and for them a saviour is promised. The glorious task of saving the remnant who wished to be saved, was the life work of Isaiah.

Jehovah, through his prophet, calls heaven and earth to witness a most wonderful thing; while ox and ass respond to good treatment, God's own people alone seemed neither to know their own Master nor consider their own welfare.

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 296-315.

Bible History (Edersheim) vol. 7, pp. 152-155.

The Divided Kingdom (Kent), pp. 127-140.

II Kings: Ch. 17 to Ch. 19.

Two Faithful Men Save a Nation.*Illustrative Scripture.*

When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you (Josh. 23:16). A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes (Luke 6:43-44).

Questions.

1. What was the end of the kingdom of Israel? 17:1-6.
2. Why was this so? 17:7-18.
3. Had Jehovah tried to turn them from their evil ways? 17:13-14
4. Whom did the king of Assyria put in the cities of Samaria? 17:24-26.
5. How did these people act towards Jehovah at first and afterwards? 17:25, 33.
6. What kind of a man was Hezekiah? 18:3-6.
7. What was the result? 18:7.
8. Relate how the king of Assyria invaded the land of Judah. 18:13-18.
9. How did Rabshakeh try to shake the confidence of king and people in Jehovah? 18:19-37.
10. What did Hezekiah do and what message did God send him? 19:1-7.
11. What did Hezekiah do with Rabshakeh's threatening letter? 19:14-19.
12. What was Jehovah's reply to Sennacherib's letter? 19:20-34.
13. How did the invasion of the Assyrians end? 19:35-37.
14. What prophecy was now being fulfilled? Josh. 23:16.
15. Why did the nations of Israel and Judah finally cease producing leaders like Joshua? Recite Luke 6:43-44.
16. What effect have those in positions of authority upon the people? (Summary.)
17. What is the curse of a weak and corrupt people? (Summary.)
18. For what does the nation depend upon the home and the school? (Summary.)

Summary.

In reading the history of Israel and Judah, one might almost think that the character of the king determined the character of the people. This was in a large measure a fact. Even toward the end, powerful leaders like Hezekiah and Josiah in Judah, and Jeroboam II in Israel, postponed for a time the destruction that was bound to come upon a rotten people. But note how as the people grew worse and worse the good kings became fewer and fewer. The prophets understood where the trouble was, and addressed their warnings and expostulations to the people themselves. For the curse of a weak and corrupt people is that they can no longer produce strong and capable leaders, without whom the people are as surely lost as sheep without a shepherd. Thus it is that the nation depends upon the home and school for its prosperity, its safety and its very existence. One must be very young not to understand this lesson.

Home Reading.

Hours with the Bible (Geikie), vol 4, pp. 279-295, 345-367.

Bible History (Edersheim), vol. 7, pp. 110-157.

Kings of Israel and Judah (Rawlinson), pp. 175-197.

The Divided Kingdom (Kent), pp. 92-119.

History of the Babylonians and Assyrians (Goodspeed), pp. 177-242.

II Kings: Ch. 20 to Ch. 22.

A Remnant Greater in Value than the Whole.*Illustrative Scripture.*

I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing (Zech. 8:12-13). Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Luke 12:32).

Questions.

1. What did Isaiah say to Hezekiah when he was sick? 20:1.
2. What was the king's prayer? 20:3.
3. What was the result of Hezekiah's prayer? 20:4-6.
4. What sign did Hezekiah ask for and receive from Jehovah? 20:8-11.
5. Describe the visit of the Babylonians. 20:12-15.
6. What message did Jehovah send to Hezekiah after the visit of the Babylonians? 20:16-18.
7. What was the character of Manasseh's reign? 21:1-9.
8. What message of condemnation did God send? 21:10-15.
9. Did the wickedness of Manasseh prevent a long life and a long reign? 21:1.
10. Did Ammon, the son of Manasseh, differ from his father? 21:19-22.
11. What kind of a man was Josiah, the grandson of Manasseh? 22:2.
12. What directions did Josiah give in the eighteenth year of his reign? 22:3-7.
13. Describe the finding of the book of the law and what effect the reading of it had upon the king. 22:8-13.
14. What was God's reply to Josiah's inquiry? 22:16-20.
15. What was the prophecy regarding the faithful remnant of Judah and Israel? Zech. 8:12-13.
16. What is the promise of Jesus to the remnant who are willing to be saved? Recite Luke 12:32.
17. How did Jesus denounce the lack of foresight of the generation in which he lived? (Summary.)

18. Why could not the men of Hezekiah's day discern the signs of the times? (Summary.)
19. What effect did the preaching of the prophets have on most of the people? (Summary.)
20. Who are the valuable people in God's sight? (Summary.)

Summary.

Christ denounced the evil generation in which he lived because, while they could foresee the coming weather by observing the signs in the sky, they were unable to discern the signs of the times which were full of ominous predictions of a coming destruction. So it was in the days of Hezekiah and his successors. The people by giving themselves over to all kinds of evil practices, were fulfilling the prophecy of Isaiah that they should go to their doom as unperceiving as the ox to the slaughter. Except for two kings, Hezekiah and Josiah and a small remnant of those who willed to do God's will, the prophets might as well have prophesied to the stones. But the remnant must be saved and the knowledge of God kept alive in the world; and so the prophets ceased not to teach and to preach righteousness. Who could believe the value that God set upon the faithful few, who are willing to be saved, did he not know the pains he takes to save them?

Home Reading.

Hours with the Bible (Geikie), vol. 4, pp. 417-430.

Hours with the Bible (Geikie), vol. 5, pp. 1-48, 88-100, 146-148, 196-199.

Bible History (Edersheim), vol 7, pp. 158-186.

Kings of Israel and Judah (Rawlinson), pp. 197-220.

The Divided Kingdom (Kent), pp. 141-164.

History of the Babylonians and Assyrians (Goodspeed), pp. 242-330.

II Kings: Ch. 23 to Ch. 24.

No Turning Back.*Illustrative Scripture.*

Behold, now is the accepted time; behold, now is the day of salvation (II Cor. 6:2). For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears (Heb. 12:17). But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

Questions.

1. How was the book of the law read to the people? 23:1-2.
2. What covenant did Josiah make with Jehovah? 23:3.
3. What did he do with all things relating to the worship of idols? 23:4-14.
4. What became of the altar at Bethel? 23:15.
5. How was prophecy fulfilled by his actions? 23:16-20.
6. Describe how the people kept the Passover. 23:21-23.
7. What kind of a king was Josiah? 23:25.
8. Was the great wrath of Jehovah turned aside on account of the reforms of Josiah? 23:26.
9. What was to be the punishment of Judah? 23:27.
10. Describe the death of Josiah. 23:28-30.
11. What kind of men were the next kings of Judah? 23:31-32, 36-37; Ch. 24: 8-9, 18-19.
12. What king came against Jerusalem and what did he do? 24:10-17.
13. When may one make sure of his salvation? Recite II Cor. 6:2.
14. Could Esau turn back the effects of his first decision when he afterward wished to? Heb. 12:17.
15. How may a godly company protect its members from the deceitfulness of sin? Heb. 3:13.
16. What is one of the fearful delusions of mankind? (Summary.)
17. Did the reformation of Josiah reverse the judgment of Jehovah concerning Jerusalem? (Summary.)
18. When is the day of salvation? (Summary.)

Summary.

It is one of the fearful delusions of mankind, to believe that one may turn back from any course at any time. There comes a time after which there is no turning back either for man or nation. Notwithstanding the king turned to Jehovah with all his heart, so that there was none like unto him either before or after, and notwithstanding the people kept no such Passover from the days of the Judges, Jehovah turned not from the fierceness of his great wrath. Judgment against Judah had been pronounced—Jerusalem was doomed to destruction and nothing could reverse the judgment. Who shall say that there is no such thing as sinning away one's last day of grace? To-day indeed is the day of salvation, but who will venture to say that to-morrow will be also?

Home Reading.

Hours with the Bible (Geikie), vol. 5, pp. 199-202, 225-268, 343-360.
Bible History (Edersheim), vol. 7, pp. 186-205.
Kings of Israel and Judah (Rawlinson), pp. 220-231.
The Divided Kingdom (Kent), pp. 167-194.
History of the Babylonians and Assyrians (Goodspeed), pp. 333-350.

Jeremiah: Ch. 1; Ch. 9: 1-24, Ch. 24; Ch. 25: 1-14.

The Exile and the Return Foretold.

Illustrative Scripture.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill (Eccl. 9:11). For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee (Is. 41:13). In God we boast all the day long, and praise thy name forever (Ps. 44:8). Thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel (Is. 41:16).

Questions.

1. In whose reign did Jeremiah prophesy? 1:1-3.
2. Describe the appointing of Jeremiah as prophet. 1:4-10.
3. What was to be the nature of his prophesying? 1:11-17.
4. What promise of support did Jehovah give him? 1:19.
5. Why had desolation come upon the land? 9:12-16.
6. In what should people not glory? 9:23.
7. In what should one glory? 9:24.
8. Describe the vision of the two baskets of figs. 24:1-3.
9. What was the lesson of the two baskets of figs? 24:4-10.
10. Why was the destruction threatened? 25:3-7.
11. Whose servant was Nebuchadnezzar? 25:9.
12. How long should they serve Babylon? 25:11.
13. What was to happen at the end of that time? 25:12-14.
14. Can human strength and ability alone make sure any one's success in anything? Eccl. 9:11.
15. What is any and every one's only sure reliance? Is. 41:13.
16. When only is boasting safe? Ps. 44:8.
17. When is it a duty to rejoice and glory? Recite Is. 41:16.
18. How had the Jewish people been warned? (Summary.)
19. How did the task of Jeremiah differ from that of the preceding prophets? (Summary.)
20. How had the people of Israel set up false standards of conduct? (Summary.)

Summary.

The time of retribution and punishment was at length near at hand. A long line of prophets had warned princes and people, and predicted the punishment that was sure to come; preachers and people had died leaving the sentence of Jehovah still in the future; but to Jeremiah was given the bitter and dangerous task of speaking to the very people whose punishment he was going to live to see. The one ray of comfort was, that the people would at length return to Jehovah and he would return them to their native land.

The people of Israel had set up false lights to mark their course. They glorified wisdom and might and riches. Worshipping these things, striving for these things, trusting to these things, they were preparing for themselves misery and death. Had they delighted in the things that delight Jehovah and made their knowledge of him their glory, there would have been a different story to tell.

Home Reading.

Hours with the Bible (Geikie), vol. 5, pp. 130-135, 189-192, 308-315.
Jeremiah (Cheyne), pp. 1-20, 125-138.
Jeremiah (Meyer), pp. 9-24, 42-51.

Jeremiah: Ch. 36; Ch. 37; Ch. 38.

An "Unsuccessful" Preacher.

Illustrative Scripture.

The Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy (II Chron. 36:15-16). Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts (Zech. 7:13).

Questions.

1. What did Jehovah tell Jeremiah about the words he had spoken to him and what did Jeremiah do? 36:2-8.
2. Describe the reading of the roll to the people and princes. 36:9-19.
3. What effect did it have on the princes? 36:16.
4. Describe the scene in court when the roll was read to the king. 36:20-25.
5. How was the roll burned by the king to be replaced? 36:27-28.
6. What had Jeremiah to prophesy concerning the king? 36:29-31.
7. Did any one hearken to the word of the Lord? 37:2.
8. What prophecy did Jeremiah make concerning trusting the Egyptians? 37:6-10.
9. Describe the imprisonment of Jeremiah and the cause of it. 37:11-15.
10. How did he obtain his release from the dungeon? 37:16-21.
11. Describe how he was again put in the dungeon and his second release. 38:1-13.
12. Describe his secret interview with the king. 38:14-28.
13. How is the conduct of the people of Israel toward God's love and patience summed up by their own historian? II Chron. 36:15-16.
14. What is the warning of God to those who persist in despising his mercy? Recite Zech. 7:13.
15. What was the use of Jeremiah's prophecy? (Summary.)
16. What are the good results of Jeremiah's work? (Summary.)

Summary.

Since most of the people would not hear, what was the use of Jeremiah's prophesying? Well, in the first place, there were a few who did perceive as well as see, and heed as well as hear, and the Lord had promised to save this remnant. In the next place, how could it have been proved that Jehoiakim would not have heeded a warning had none been sent? What bitter complaint might not the people have made against God had his destruction come without warnings to the last? As it was, the mouths of the scoffer and the unbeliever were closed, and the godly remnant that was saved received an instruction that lasted for all time. The Jewish people never again fell into the sin of idolatry. The warnings of Jeremiah were justified by the events which followed; and they produced the profoundest conviction of the truth of his promises of the return of God's favor and the restoration of the people to their native land. So great comfort did this bring to the Jews during their weary years of exile that Jeremiah became known as "the" prophet. Furthermore, the book of Jeremiah has been a warning and a guide and a comfort to multitudes of people from that day to this.

Home Reading.

Hours with the Bible (Geikie), vol. 5, pp. 169, 332-342; vol. 6, pp. 84-94.

Bible History (Edersheim), vol. 7, pp. 203-209.

Jeremiah (Cheyne), pp. 139-181.

Jeremiah (Meyer), pp. 108-116, 126-134, 157-167, 177-188.

The Divided Kingdom (Kent), pp. 193-198.

II Kings: Ch. 25; Ezekiel: Ch. 1 to Ch. 3:21.

A Watchman's Duties and Responsibilities.

Illustrative Scripture.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence (Is. 62:6). And give him no rest, till he establish, and till he make Jerusalem a praise in the earth (Is. 62:7). Except the Lord keep the city, the watchman waketh but in vain (Ps. 127:1). He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep (Ps. 121:3-4).

Questions.

1. What happened to Zedekiah? II Kings 25:1-7.
2. What happened to the people and the treasures? II Kings 25:8-26.
3. Where did Ezekiel prophesy? Ezek. 1:1-3.
4. Give some account of the vision which Ezekiel saw. 1:4-28.
5. How did Jehovah describe the children of Israel? 2:3-5.
6. What had Jehovah determined they should know? 2:5.
7. What instructions did God give the prophet? 2:6-8.
8. Describe the vision of the roll of the book. 2:9-3:3.
9. How did God describe the work he had laid out for Ezekiel? 3:4-11.
10. What mission did Jehovah give to the prophet? 3:17.
11. What would be the responsibilities of the prophet and those whom he warned? 3:18-21.
12. What are the duties of the watchmen of Jehovah? Recite Is. 62:6.
13. While they watch, warn and wait, to whom must they look for help? Is. 62:7.
14. Why? Ps. 127:1.
15. How does God watch over his people? Ps. 121:3-4.
16. Did slaughter and destruction bring the Jewish people to their senses? (Summary.)
17. How were the people who came out of Jerusalem like the people who came out of Egypt? (Summary.)
18. What is the only thing to be done with the sinner who will not be forgiven? (Summary.)

Summary.

The end has come. Prophecy has been fulfilled and the word of the Lord has come to pass. Jerusalem is a heap and the people slaughtered or carried away into captivity.

Ezekiel, the prophet of the exile, carries on in Babylonia the work begun by the prophets in Israel and Judah. One would suppose that with their army defeated, their cities destroyed and themselves a captive race in exile, the rebellious spirit of the Jews would have been subdued. But Jehovah knew that this was not the case, and directed his prophet to speak in his name "whether they will hear or whether they will forbear." "Israel will not hearken unto thee; for they will not hearken unto me." As in the time of Moses, all the older generations had to die in the wilderness in order to create a people fit to enter the promised land, so it was going to be necessary that all the older generation should die off in Babylonia, to make a people fit to return to that land. How the history of Israel, like other history, teaches that people are not forgiven only for the reason that they are not willing to be forgiven; and how a time comes when the only thing to be done with the sinner is to destroy him.

Home Reading.

Hours with the Bible (Geikie), vol. 5, pp. 361-438.

Hours with the Bible (Geikie), vol. 6, pp. 39-114.

Bible History (Edersheim), vol. 7, pp. 205-215.

The Divided Kingdom (Kent), pp. 198-204.

Babylonian, Persian and Greek Periods (Kent), pp. 3-58.

Ezekiel: Ch. 18; Ch. 33:1-22; Ch. 34; Ch. 37:1-14.

God Does Not Punish for the Pleasure of It.

Illustrative Scripture.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me, my repentings are kindled together (Hos. 11:8). I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him (II Sam. 7:14-15). My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth (Prov. 3:11-12). I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15:10).

Questions.

1. What proverb had the people, and what did Jehovah say about it? 18:1-3.
2. What did he say of the just man? 18:4-9.
3. What about the evil son of a just man? 18:10-13.
4. What of a righteous son of a sinful father? 18:14-18.
5. Shall each one bear the consequences of his own conduct? 18:19-20.
6. What is the effect of repentance? 18:21, 22.
7. How would God judge each one? 18:30.
8. What double change should they make in their lives? 18:31.
9. What is the duty of a watchman? 33:1-9.
10. What gives pleasure to God? 33:11.
11. What had Jehovah to say of the unfaithful shepherds? 34:1-10.
12. Who should be the shepherd of his people and what would he do? 34:11-17.
13. Describe the vision of the dry bones. 37:1-14.
14. How does God feel towards those who forsake him? Hos. 11:8.
15. How does God act towards those whom he loves? II Sam. 7:14-15.
16. How should we feel towards the reproof of God? Recite Prov. 3:11-12.
17. How valuable is even one sinner to God? Luke 15:10.

18. When the Jews of Ezekiel's time looked back, what did they see? (Summary.)
19. What did that which they saw back of them look like? (Summary.)
20. Where does the favor of God come? (Summary.)

Summary.

In these chapters of Ezekiel God throws light upon some of the dark places of his dealings with mankind. The people to whom Ezekiel spoke needed to look back but a short time to see their land ravaged with fire and sword, their cities destroyed, vast multitudes scattered like sheep, other multitudes carried away slaves, with untold pain, hardship, suffering and broken spirits on every hand. All this certainly look like the work of one who took savage delight in death and destruction. God denies this; and denies also that the present generation are suffering for the sins of their fathers. The prophet in a series of vivid word pictures, shows that the favor of God shall surely come to those who will cast away their old transgressions and with a new heart turn themselves toward the kingdom of God and his righteousness. Many of his hearers did not believe this and died in their sins and misery because of their unbelief.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 20-24, 212-225.
 Babylonian, Persian and Greek Periods (Kent), pp. 59-78.

Daniel: Ch. 1 to Ch. 3.

High Purpose the Foundation of High Attainment.

Illustrative Scripture.

He exhorted them all, that with purpose of heart they would cleave unto the Lord. (Acts 11:23). I am purposed that my mouth shall not transgress (Ps. 17:3). Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver (II Cor. 9:7). Ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord (I Thess. 1:5-6).

Questions.

1. How came Daniel to the king's court? 1:1-7.
2. What was the first step towards Daniel's good conduct? 1:8.
3. What was the result of living on plain food and drinking no wine? 1:9-16.
4. What did God do for Daniel and his friends? 1:17-20.
5. What did Nebuchadnezzar ask of the magicians? 2:1-9.
6. What was their reply and the result of it? 2:10-13.
7. How did Daniel show his wisdom and faith? 2:14-18.
8. How did he express his gratitude to God? 2:19-23.
9. Describe how Daniel came before the king. 2:24-30.
10. Tell the king's dream and the interpretation of it. 2:31-45.
11. What effect had God's revelation upon the king? 2:46-49.
12. Tell the story of Nebuchadnezzar's golden image and the fiery furnace. 3.
13. What answer did the three friends of Daniel make to the king's command to worship the golden image? 3:17, 18.
14. What is the first step in the service of the Lord? Acts 11:23.
15. What is the first step toward clean speech? Ps. 17:3.
16. What is the first step toward right giving? II Cor. 9:7.
17. How shall we be able to form those right purposes which are the foundation of right and therefore successful living? Recite I Thess. 1:5-6.
18. What is the thread of the story of Daniel? (Summary.)
19. What did Daniel and his friends realize in their youth? (Summary.)
20. What things brought about what other things in their lives? (Summary.)

Summary.

The thread of the story of Daniel and his friends, is that good conduct is the mother of prosperity. The book opens by relating how these men in their youth realized that success did not come by luck, but came to those who diligently made themselves worthy of it. To be sure, the ablest generals sometimes lose battles and the most skilled mariners have suffered shipwreck; but the rule is that the good soldiers win the battles and good sailors bring their ships into port. Now Daniel understood these things and "purposed in his heart" to do the right thing; and "God made Daniel to find" that which he tried by good conduct to secure. Thus temperate living brought physical excellence, serious attention brought "knowledge and skill in all learning and wisdom," sturdy bodies and well disciplined minds brought high station and great honor.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 256-283.

Daniel (Deane), pp. 1-73.

Babylonian, Persian and Greek Periods (Kent), pp. 271-283.

Daniel: Ch. 4 to Ch. 6.

A Great King and a Little One.*Illustrative Scripture.*

Pride goeth before destruction, and an haughty spirit before a fall (Prov. 16:18). A man's pride shall bring him low: but honour shall uphold the humble in spirit (Prov. 29:23). The pride of thine heart hath deceived thee (Ob. 1:3).

Questions.

1. How did Nebuchadnezzar express his feelings toward the Most High God? 4:3.
2. Give an account of Nebuchadnezzar's dream of the tree. 4:1-18.
3. What was the interpretation? 4:19-26.
4. What sound advice did Daniel offer the king? 4:27.
5. How was the dream fulfilled? 4:28-33.
6. How did he praise God when his reason returned? 4:34-35.
7. What was the king's proclamation after the dream came to pass? 4:37.
8. Describe the feast of Belshazzar. 5:1-9.
9. How was Daniel sent for? 5:10-16.
10. What was the "handwriting on the wall" and the interpretation of it? 5:25-28.
11. Relate how the ability and position of Daniel excited the jealousy of his fellow officers. 6:1-4.
12. Describe the plot they made against him. 6:5-15.
13. Tell the story of Daniel and the den of lions. 6:16-24.
14. What decree did the king make concerning the God of Daniel? 6:25-27.
15. What goes before destruction? Prov. 16:18.
16. Who obtains honor? Prov. 29:23.
17. What is man's great deceiver? Recite Ob. 1:3.
18. What is generally true of the very rich and the very gifted? (Summary.)
19. What is the corner-stone of true greatness? (Summary.)
20. What lesson did God teach Nebuchadnezzar and what effect did it have? (Summary.)
21. How did God differently regard Nebuchadnezzar and Belshazzar? (Summary.)

Summary.

The very gifted are seldom humble. Nevertheless true humility is the very corner-stone of true greatness. We find it in William the Silent, President Lincoln and General Lee. Nebuchadnezzar had been God's chosen agent to accomplish things by means of his tremendous ability; but he now needed a great man as well as an able one. He first sought to teach humility by a warning dream interpreted by a fearless prophet, but without result. He then took from Nebuchadnezzar his reason, so that he became of no more account than one of his own oxen. This time Nebuchadnezzar learned the lesson that "Those who walk in pride God is able to abase." Who shall undertake to estimate the value of the testimony of this great king concerning the honor and might of the Most High? Its effect upon the Jews must have been profound; and the reverence of the Jew for his God has become the inheritance of the earth.

God regarded Nebuchadnezzar and found in him the elements of greatness; but his verdict against Belshazzar was "weighed in the balance and found wanting." He was fit only for the human scrap heap and thither he went.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 283-287, 384-402.
Daniel (Deane), pp. 74-95, 106-116.

Daniel: Ch. 7 to Ch. 9.

The Kingdom of God.

Illustrative Scripture.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations (Ps. 145:13). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. 13:41, 43). He shall be great, and shall be called the Son of the Highest: and of his kingdom there shall be no end (Luke 1:32-33). For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. 14:17).

Questions.

1. Give some account of the vision of the four beasts and its interpretation. 7.
2. What name often given by Christ to himself was applied to him by Daniel? 7:13.
3. What was to be the nature of his kingdom? 7:14.
4. Describe the next vision of Daniel. 8:1-14.
5. Who was represented by the ram in the vision? 8:20.
6. Who was the goat? 8:21.
7. Give the substance of Daniel's confession for his people. 9:3-15.
8. Why may the rebellious hope? 9:9.
9. Might they have understood what was written and avoided calamity? 9:12-13.
10. For what did Daniel ask? 9:16-19.
11. Describe the coming of Gabriel. 9:20-23.
12. Would Jerusalem be rebuilt? 9:25.
13. What does the Psalmist say of the duration of the kingdom of God? Ps. 145:13.
14. How does Jesus show that his kingdom and the kingdom of God are one and the same here and hereafter? Matt. 13:41, 43.
15. How is the kingdom of Christ described by the angel from God? Luke 1:32-33.
16. How does Paul describe the kingdom of God? Recite Rom. 14:17.

17. What broad teaching may be gathered from the visions of Daniel? (Summary.)
18. What was to be the character of the dominion and kingdom of the promised Saviour of Israel? (Summary.)
19. What about the fulfillment of the broad prophecy of the Book of Daniel? (Summary.)

Summary.

Passing over the details of the visions of Daniel, which have perplexed and divided scholars for many centuries, can one gather any broad teaching from them as a whole? It would seem that troublous times were in the future; that great powers would make war with the saints and prevail against them, until a time when judgment would be given, and when righteousness would prevail over iniquity; and that after these things, one like unto a Son of Man would appear; and unto him would be given dominion and glory and a kingdom, all peoples, nations and languages serving him. Of this King it is declared, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"; and the saints of the Most High shall receive the kingdom with their Lord and King, and possess it forever and ever. If this be the prophecy, it has been fulfilled, and continues being fulfilled day by day in our midst, comforting and strengthening the people of God when the war of evil is prevailing against them.

Home Reading.

Hours with the Bible (Geikie), vol. 6, p. 382.

Daniel (Deane), pp. 117-158.

Babylonian, Persian and Greek Periods (Kent), pp. 331-334.

Ezra: Ch. 1; Ch. 3; Ch. 4; Ch. 5.

Fulfillment of Prophecy.

Illustrative Scripture.

Turn again our captivity, O Lord, as the streams in the south (Ps. 126:4). They that sow in tears shall reap in joy (Ps. 126:5). He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Ps. 126:6).

Questions.

1. Whose prophecy did the proclamation of Cyrus fulfill? 1:1.
2. What was the substance of the proclamation? 1:2-4.
3. What was the result of the proclamation? 1:5-11.
4. What was the spirit of the people toward the work? 1:6.
5. What did the people do as soon as they were settled in the land? 3:1-7.
6. Describe the laying of the foundation of the new temple. 3:8-11.
7. How did the beginning of the new temple affect those who had seen the first one? 3:12-13.
8. How was the work hindered? 4:1-6.
9. What was the contents of the letter sent to Artaxerxes? 4:11-16.
10. What was the reply and the result? 4:17-24.
11. Relate how the work upon the temple was resumed. 5:1-5.
12. What did the governor write to Darius the king about the building of the temple? 5:6-8.
13. What did he write that the elders had said in reply to his questions as to their authority? 5:9-16.
14. What did he ask the king to do? 5:17.
15. To whom did the Israelites look for help when trouble came thick upon them? Ps. 126:4.
16. What had been the experience of the people of God? Ps. 126:5.
17. What do the people of God confidently expect? Recite Ps. 126:6.
18. Why is it difficult to prove from history the exact fulfillment of the predictions of prophecy? (Summary.)
19. Why is the return of the Jews from exile an indisputable fulfillment of prophecy? (Summary.)
20. What effect had the decree of Cyrus upon the Jews? (Summary.)

Summary.

Here is another great, notable and indisputable fulfillment of prophecy. The foretelling of future events is not the principal element of prophecy; but it certainly is an important element. It is often difficult to prove from history the exact fulfillment of the predictions of prophecy, because the predictions are made in general terms and history contains but small bits of the actual doings of mankind. But now and again, as in the case of the return of the Jews, there seems to be no possibility of dispute. The exile and the return were both predicted by different prophets over and over again. The exile seemed improbable enough, when first threatened; and the return was improbable almost to the point of impossibility. Now the carrying away of the Jews from Judea to Babylon is an indisputable fact. The return is equally indisputable. When Cyrus, king of Persia, was moved to acknowledge that Jehovah had given him his power, and gave order that his temple at Jerusalem should be rebuilt, what wonder that every Jew believed that God was the omnipotent ruler of all the kingdoms of the earth.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 402-427.

Babylonian, Persian and Greek Periods (Kent), pp. 101-106, 120-136.

Ezra: Ch. 6; Ch. 7; Ch. 8: 21-23, 31-32; Ch. 9; Ch. 10: 1-17.

A Great Bible Class.

Illustrative Scripture.

Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month (Neh. 8:2). So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading (Neh. 8:8). Open thou mine eyes, that I may behold wondrous things out of thy law (Ps. 119:18).

Questions.

1. What did the king find out? 6:1-5.
2. What did the king write about the building of the temple? 6:6-8.
3. What decree did he make concerning sacrifice? 6:9-10.
4. What did the king say of those who should hinder the work or destroy it? 6:11-12.
5. How and why was the temple finished? 6:13-15.
6. Who was Ezra and what journey did he make? 7:1-9.
7. Upon what did Ezra set his heart? 7:10.
8. Give the substance of the letter of Artaxerxes to Ezra. 7:11-24.
9. What authority did the king give to Ezra? 7:25-26.
10. What were Ezra's feelings regarding the friendship of the king? 7:27-28.
11. How did Ezra feel about asking soldiers of the king? 8:22.
12. What old sins against the command of Jehovah did the people again commit? 9:1-4.
13. What confession did Ezra make for the people? 9:15.
14. What action did Ezra take regarding marrying foreigners? 10:11-17.
15. How did Ezra hold a great Bible School? Neh. 8:2.
16. How was the Bible taught? Neh. 8:8.
17. What ought to be the prayer of the Bible student? Recite Ps. 119:18.
18. What idea made the Jews bold even to a king? (Summary.)
19. What strengthened Ezra? (Summary.)
20. To what event do we probably owe the fact that we have the Bible? (Summary.)

Summary.

We are the servants of the God of heaven and earth, and are building his house. Thus the servants of God answered the servants of the Great King. These words had the true ring in them; and Darius who was not only a king but a great man, respected them. He decreed that the building of the house of God should not be interfered with, and himself offered sacrifices to the God of heaven, and asked that prayer should be made for the life of the king and his sons. After these things Artaxerxes, another king, joined the servants of God not only in building his temple, but in what was more important, teaching his law; and sent to the Jews, Ezra the priest, the scribe of the law of the God of heaven, with orders to teach him who knew not the law. And Ezra, considering all these things, saw in them the hand of God and was strengthened accordingly. It is probably because of the fact that Jehovah put it into the heart of Ezra to learn the law, to live it and to teach it to Israel, that the Jews and ourselves have a Bible.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 483-499.

Ezra and Nehemiah (Rawlinson), pp. 1-43.

Babylonian, Persian and Greek Periods (Kent), pp. 106-110, 137-143.

Nehemiah: Ch. 1; Ch. 2; Ch. 4; Ch. 5.

Nehemiah—The Godly Citizen and Successful Man of Affairs.

Illustrative Scripture.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men (Prov. 22:29). Not slothful in business; fervent in spirit; serving the Lord (Rom. 12:11). Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not (Jer. 33:3). The preparations of the heart in man, and the answer of the tongue, is from the Lord (Prov. 16:1).

Questions.

1. What did Nehemiah learn of the condition of the Jews at Jerusalem and what effect did it have upon him? 1:1-4.
2. What plea did he make for himself and people? 1:8-9.
3. What particular thing did he ask for? 1:11.
4. Describe Nehemiah's interview with the king and what came of it. 2:1-10.
5. Relate what Nehemiah did upon his arrival at Jerusalem. 2:11-16.
6. Relate Nehemiah's conversations with the elders and with their enemies. 2:17-20.
7. Why did the building of the wall make good progress? 4:6.
8. Did the people do anything besides pray? 4:9.
9. What preparations against attack did Nehemiah make? 4:7-14.
10. Describe how the people built the wall while ready to fight. 4:15-23.
11. Of what did the people complain and what was done about it? 5:1-13.
12. What did Nehemiah ask of God? 5:19.
13. Who succeed in the affairs of life? Prov. 22:29.
14. Who make an all-around success? Rom. 12:11.
15. In whose companionship do we learn and do great things? Recite Jer. 33:3.
16. Who is the Great Adviser? Prov. 16:1.
17. Of what is Nehemiah a splendid example? (Summary.)
18. What were his position and character? (Summary.)
19. What did he recognize in all things? (Summary.)
20. What did he do and how might he be described in a few words? (Summary.)

Summary.

Nehemiah is a splendid example of the godly citizen and successful man of affairs. He was at home in the king's court and a man of influence; a king and a queen were his friends; he was a man of war and knew how to fight; he was a leader of men and knew how to control them; he was a worker himself and knew how to make others work; he could frame great plans and then execute them. In all that he did he recognized the guidance and power of God. Fervent prayer fertilized every idea and lent power to every act. No priest or prophet did more to re-establish the worship of Jehovah in Judea than did this successful man who feared God and attended to business.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 499-509.

Ezra and Nehemiah (Rawlinson), pp. 44-52, 75-101.

Babylonian, Persian and Greek Periods (Kent), pp. 110-119, 144-174.

Nehemiah: Ch. 6; Ch. 7: 1-4; 66-73; Ch. 8; Ch. 9; Ch. 10: 28-31;
Ch. 13: 15-31.

Preserving the Form Helps to Preserve the Substance.

Illustrative Scripture.

He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read (Luke 4:16). Not forsaking the assembling of ourselves together, as the manner of some is (Heb. 10:25). But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone (Luke 11:42).

Questions.

1. What reply did Nehemiah make to the invitation of Sanballat? 6:3.
2. How did they try to frighten Nehemiah from his work? 6:5-9.
3. How did they try to tempt him from his work? 6:10-14.
4. Describe the condition of the city after the walls were built. 7:1-4.
5. What did the people ask Ezra to do? 8:1.
6. How did Ezra comply with their request? 8:2-8.
7. Describe how and why the people kept the feast of tabernacles. 8:13-18.
8. What did the Levites say that Jehovah had done? 9:6-8.
9. How did the Levites describe the conduct of the people and God's dealings with them hitherto? 9:9-31.
10. What confession did they make to God? 9:32-38.
11. What covenant did the people make as regards their future conduct? 10:28-31.
12. Describe how Nehemiah suppressed Sabbath breaking. 13:15-22.
13. What did he say about foreign marriages? 13:23-27.
14. What did he ask of God? 13:14.
15. What example did Jesus set his followers as to outward religious exercises? Recite Luke 4:16.
16. What does the Bible teach regarding the need of public meetings of Christians? Heb. 10:25.
17. How did he state our duty regarding inward principle and outward law? Luke 11:42.

18. What has history taught us about the outward exercises of religion? (Summary.)
19. What kind of a man was Nehemiah afraid of? (Summary.)
20. What does experience teach concerning activity in the church? (Summary.)

Summary.

The ever-present hypocrite proves that the practice of the outward exercises of religion does not necessarily make a man holy in the sight of God; but just as sure is it that many a person, lovely and beloved, even by God, has come to grief by failing to keep up just these exercises. This had happened to the Israelites time and again. The danger of the companionship of those who had no love of Jehovah, and the danger of neglecting to publicly acknowledge him, Nehemiah determined to provide against at all hazards. The godless, respectable man he was afraid of, and would have none of him. He seemed to realize that sometimes a man might seem to act bad and yet be good; be evil in conduct and yet be good at heart; but he would run no risks and chased this sort of a man away from him. Activity in the church may not make a saint, but separation from the church may easily spoil one.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 509-526.

Ezra and Nehemiah (Rawlinson), pp. 101-113, 131-162.

Babylonian, Persian and Greek Periods (Kent), pp. 174-223.

Esther: Ch. 1 to Ch. 5.

God in the Story Though Not Mentioned in It.

Illustrative Scripture.

Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another (Ps. 75:6-7). The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back (Is. 14:27)? He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou (Dan. 4:35)?

Questions.

1. What was the extent of the kingdom of Ahasuerus? 1:1.
2. Describe the feast of Ahasuerus. 1:2-9.
3. What command did the king make concerning the queen? 1:9-12.
4. What events followed the queen's refusal? 1:13-22.
5. How was Esther chosen queen? 2:1-17.
6. What service did Mordecai render the king? 2:21-23.
7. What caused Haman to hate the Jews? 3:1-6.
8. How did he plan to destroy the Jews? 3:7-15.
9. Describe Mordecai's conduct and relate his message to Esther. 4:1-8.
10. What reason did Esther give for not acting upon Mordecai's request? 4:9-12.
11. When Esther hesitated how did Mordecai spur her on to action? 4:13-14.
12. What was Esther's noble and thrilling reply? 4:16.
13. What happened when Esther appeared before the king? 5:1-5.
14. Describe Haman's doings and feelings after the queen's supper. 5:6-14.
15. Who is the chief actor in every story even though not mentioned in it? Ps. 75:6-7.
16. Whose purpose controls every event? Recite Is. 14:27.
17. What may we not say to God? Dan. 4:35.
18. What makes the Book of Esther notable among the books of the Bible? (Summary.)
19. What is apparent in the events of the story of Esther? (Summary.)
20. Where is the hand of God apparent? (Summary.)

Summary.

The book of Esther is notable among the books of the Bible, in that the name of God is not even once mentioned in it. Nevertheless the hand of God is just as apparent in the events of this story, as in the stories of human affairs related in other books of the Bible. Just as apparent, one might also say, as in the stories of real life within our own knowledge. For lessons of lives are often plain even though no biographer has labeled them, or worse still, put the wrong label upon them. Many a true Christian bears no label. But after all it is the thing that counts and not the name it goes by.

Home Reading.

Hours with the Bible (Geikie), vol 6, pp. 452-464.

Babylonian, Persian and Greek Periods (Kent), pp. 271-275.

Esther: Ch. 6 to Ch. 10.

Right Makes Might.

Illustrative Scripture.

In the fear of the Lord is strong confidence (Prov. 14:26). Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? (Job 4:6). But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19). And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure (Is. 33:6).

Questions.

1. What came of the king's sleepless night? 6:1-2.
2. How did honor come to Mordecai and humiliation to Haman? 6:3-14.
3. What petition did Esther present at her second banquet? 7:1-4.
4. What effect did the exposure of Haman's plot have on the king? 7:5-9.
5. What became of Haman? 7:10.
6. How was Mordecai promoted? 8:1-2; ch. 9:4; ch. 10:3.
7. How did the king seek to protect the Jews? 8:3-14.
8. What effect did the king's new decree have on the people? 8:15-17.
9. Describe the institution of the feast of Purim. 9:20-32.
10. Why is the feast called Purim? 9:23-26.
11. What authority does the author of Esther recite for his facts? 10.
12. What gives strong confidence? Prov. 14:26.
13. What adds hope to confidence? Recite Job 4:6.
14. What does God supply to the righteous? Phil. 4:19.
15. What is the promise of God to the righteous who seem weak and poor? Is. 33:6.
16. What were the Jews tempted to believe when the Book of Esther was written, and why? (Summary.)
17. Why was Esther a comforting story to the Jews? (Summary.)
18. Was the teaching of the story true? (Summary.)
19. Who rule the world? (Summary.)

Summary.

It is very probable that when this Book of Esther was written, the Jews who were trying to follow God and live righteousness, were being fearfully oppressed by their enemies, whose wickedness equaled their power. They must have been tempted to believe often that goodness was weak, and that strength belonged only to the ungodly. Under such circumstances, the story of how a weak girl and her old uncle, having nothing on their side except that nobility of character which would rather die than do wrong, and with no might except the power of right, triumphed over every one who sought to do them hurt, was a comforting story to the Jews, because it taught that "right makes might." A comforting teaching, indeed, but was it true? It proved true in the case of the Jews, who strong in the right and relying upon it, delivered themselves from enemies a thousandfold more powerful than themselves, kept alive the knowledge of God in the world, and from that day to this have exercised more influence over mankind than any other nation that ever lived upon the face of the earth. And all history, if it proves anything, proves that those who are right, and are willing to stand for it, like Esther and Mordecai, rule the world, in its little places as well as in its big ones.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 464-467.

Ecclesiastes: Ch. 1 to Ch. 4.

A World Full of Vanity and Vain Striving.*Illustrative Scripture.*

Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. And now, Lord, what wait I for? my hope is in thee (Ps. 39:5, 7). I have laboured in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God (Is. 49:4). Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Is. 55:2-3).

Questions.

1. In his first mood how does the preacher sum up life? 1:2.
2. What took the heart out of him? 1:3.
3. Did the mystery of things trouble him, and what did he do about it? 1:12-16.
4. What sort of a remedy for his troubles did he find in wisdom and knowledge? 1:17-18.
5. How did he next seek to get away from his troubles? 2:1-11.
6. Why, although wisdom excels folly, did wisdom not comfort him? 2:12-23.
7. Judging from what he had got out of his own life, and what he saw others getting from theirs, what was his decision and the reason for it? 2:24-26.
8. Did he find that the world was without order or that man must fit his acts to the proper times and seasons? 3:1-8.
9. How may man fit himself to the world as God has made it? 3:11-14.
10. What did the preacher think of God's power? 3:14.
11. What further vexatious things did the preacher observe? 4.
12. Amid the perplexities and discouragements of life, where can man always find comforting and inspiring hope? Ps. 39:5, 7.
13. Where is to be found the key to the justice which often seems lacking in the rewards of life? Recite Is. 49:4.

14. Though the things of earth are vain and empty all by themselves what above the earth makes them worth while and full of richness? Is. 55:2-3.
15. What is the Book of Ecclesiastes? (Summary.)
16. What are some of the reflections of himself one sees in this Book? (Summary.)
17. What is necessary for an understanding of the Book? (Summary.)

Summary.

The Book of Ecclesiastes is a mirror of moods, looking into which, each one sees images of his own varying views of things without himself and within himself. Not every disposition or every age finds every mood of the preacher reproduced in its own experience. But no person, of whatever age or condition, reads far in this book without finding some image of his own experience. Who has not those dark hours when everything seems vanity, and all striving as vain as a striving to grasp the wind? And when does any one become too old or too burdened to have his hours of exhilarating hope and expectation? Who has not wrathfully or fretfully complained of a hard and unjust fate or sat down in weary despair after fruitless labor, though later fully persuaded of the power of God and his justice? And then again, how many find restful satisfaction in contentedly allowing God to rule his own universe, while they find happiness in fitting themselves into it? If we would understand this book we must recognize in the preacher a man of wide experience, many moods, telling the truth about the worst as well as the best of his thoughts. Even the young and even more the older, enjoy and profit by these tales of struggle through the dark out into the light. These are not the words of a prophet saying, thus saith the Lord, but the words of a traveler who says, these things have I seen and felt.

Home Reading.

Solomon (Farrar), pp. 182-186.

The Cambridge Bible: Ecclesiastes, pp. 35-55, 97-99, 103-145.

Babylonian, Persian and Greek Periods (Kent), pp. 275-276, 318-320.

Ecclesiastes: Ch. 5 to Ch. 9:1.

God Man's Only Guide Through Life's Doubts and Difficulties.

Illustrative Scripture.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Ps. 32:8). Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore (Ps. 16:11). Thou shalt guide me with thy counsel, and afterward receive me to glory (Ps. 73:24). Jesus saith, I am the way, the truth, and the life (John 14:6).

Questions.

1. What conduct toward God did the preacher advise? 5:1-7.
2. What had he observed concerning riches? 5:10-17.
3. What had he seen to be good? 5:18-20.
4. What evil had he seen? 6.
5. What did he think of wisdom and money? 7:11-14.
6. What way out of the perplexities of life had he found? 7:15-18.
7. What explanation of evil-doing did he find? 8:11.
8. What conclusion did he come to after observing the prosperity of the wicked? 8:12-13.
9. As a relief from insoluble problems what did he commend? 8:14-15.
10. From a vain endeavor to explain all things, to what steadying realization does he return? 8:16 to 9:1.
11. Amidst life's real dangers, difficulties and perplexities, what comforting assurance has God given us? Ps. 32:8.
12. With this assurance what confidence have we? Ps. 16:11.
13. How do those feel who trust God, even when they cannot understand him? Ps. 73:24.
14. What is the assuring word of Jesus to the doubting and despairing traveler? Recite John 14:6.
15. What were some of the things the preacher learned on his journey through life? (Summary.)
16. What seemed hard to the preacher? (Summary.)
17. On the whole, what does he find in life? (Summary.)
18. In spite of many seeming contradictions, what does the preacher's experience cause him to say? (Summary.)

Summary.

The preacher has noted in his journey through life, that reverence towards God is wise and safe, and that only fools fear not God. He has also learned that those who love riches are not satisfied with riches. It seems hard to the preacher that the enjoyment of a thing does not follow the possession of it; and he concludes that enjoyment must come from God whether one possesses much or little. The preacher then goes on to tell of all sorts of evil he has seen under the sun, and he finds it very great and very heavy. But on the whole, he finds that sobriety, self-control, patience and wisdom are the things that pay. He concludes again that God set before man a straight and safe way, but that man is seeking continually to depart from it. Nevertheless, he that feareth God shall come forth from all evil and perplexity. He makes the great discovery, that the reason why the hearts of men are fully set in them to do evil, is because sentence against an evil work is not executed speedily. In spite of many things that seem upside down and wrongside out, the preacher's experience of life causes him to say, Surely I know it shall be well with them that fear God, but it shall not be well with the wicked; and that furthermore the righteous and the wise and their works are in the hand of God.

Home Reading.

Solomon (Farrar), pp 186-187.

The Cambridge Bible: Ecclesiastes, pp. 99-100, 145-183.

Ecclesiastes: Ch. 9: 2 to Ch. 12.

The Conclusion of the Whole Matter.

Illustrative Scripture.

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good (Deut. 10:12-13). The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments (Ps. 111:10). The fear of the Lord tendeth to life: and he that hath it shall abide satisfied (Prov. 19:23).

Questions.

1. What reflection caused the preacher to relapse into gloominess? 9:2-6.
2. What conduct did he advise as a remedy for gloomy brooding over death and forgotten memories? 9:7-10.
3. What made him think that the affairs of the world were out of joint? 9:11-12.
4. What did he decide as to the relative values of wisdom and strength? 9:13-18.
5. What about a little folly? 10:1.
6. Mention some of the proverbs of Chapter 10.
7. Shall men refrain from doing what on the whole they know to be right, because the results do not appear at once? 11:1-2.
8. By what proverb does he illustrate the folly of waiting to act until there is nothing against acting? 11:4.
9. Should our ignorance of the future cause us to rest in idleness? 11:6.
10. On pleasant days is it wise to forget that dark ones are coming? 11:7-8.
11. Is a careless disregard for the future a wise thing in youth? 11:9-10.
12. What caution does the preacher give to the young? 12:1.
13. What is the conclusion of the whole matter? 12:13.
14. What does God require of us for our own good? Deut. 10:12-13.
15. What is the only foundation of the only true and the only really serviceable wisdom? Ps. 111:10.
16. Who alone are able to "abide satisfied" with life? Recite Prov. 19:23.

17. Of what folly was the preacher guilty? (Summary.)
18. Need one do evil and be miserable because he cannot understand the whole counsel of God? (Summary.)
19. What does the preacher think of life apart from God? (Summary.)

Summary.

The preacher continues to grope amidst the contradictions and perplexities of life. He is aware of the folly of attempting to find an explanation of all the work that is done under the sun, yet he cannot help vexing himself attempting it. Then too, the gloom of death, which puts an end to all man's work and even the remembrance of it, comes upon him. He suggests a remedy in forgetting death in the joy of living, but it does not satisfy him. He is sure that man should not refrain from doing right as he sees it, because of his ignorance. He must do the best he can and trust in Providence. It is wise, he finds, to enjoy life on the bright days, while not forgetting to prepare for the dark ones; to enjoy the beginning, but not to forget the ending. Life apart from God, so far as the preacher can see, is not worth living; and therefore after all has been heard, this is the end of the matter—Fear God and keep his commandments; for this is the whole duty of man.

Home Reading.

Solomon (Farrar), pp. 187-191.

The Cambridge Bible: Ecclesiastes, pp. 100-101, 183-230.

Isaiah: Ch. 40; Ch. 42:1-9; Ch. 44; Ch. 52.

The Old Testament and the New.

Illustrative Scripture.

I know that my redeemer liveth (Job 19:25). Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Tim. 4:8).

Questions.

1. What were some of the promises wherewith Jehovah's prophet comforted his people in their affliction? 40:1-11.
2. How is the prophecy contained in verses 3 and 4 referred to in the New Testament?
3. By what comparison did the prophet show the greatness of Jehovah? 40:12-26.
4. What power have those who wait upon Jehovah? 40:31.
5. What was to be the character of God's chosen servant? 42:1-4.
6. Under what circumstances is the prophecy contained in 42:1-4 quoted in the New Testament? Matt. 12:14-21.
7. How did the prophet set forth the power of Jehovah? 44:6-8.
8. How did the prophet show the folly of idolatry? 44:9-20.
9. What did Jehovah say concerning his forgiveness of the people and the restoration of Jerusalem? 44:21-28.
10. How does the prophet describe the good tidings of God's salvation? 52:7-10.
11. How does the prophet further describe the servant of Jehovah? 52:13-15.
12. Why has the believer hope always, whatever his condition? Recite Job 19:25.
13. What makes present trials of little account to the Christian? II Tim. 4:8.
14. What do these chapters of Isaiah contain? (Summary.)
15. When were they written and in what kind of times were they the consolation of the people? (Summary.)
16. What about the likelihood of the fulfillment of their prophecies? (Summary.)
17. How in fact were they fulfilled? (Summary.)

Summary.

These chapters of Isaiah contain prophecies concerning the forgiveness of the people by Jehovah, their restoration to favor and the character and coming of Christ. Some of them are quoted in the New Testament to show the fulfillment of Old Testament prophecies in the character and deeds of Jesus. Whatever may be the precise date of the making of these prophecies, one thing is sure, and that is that they were in circulation among the Jews hundreds of years before the coming of Christ. They were the consolation and the hope of the people in times when their fulfillment, according to human foresight, seemed the most unlikely thing in the world. But the unlikelihood of the Jews regaining and preserving their nationality, was as nothing compared with the apparent impossibility of any one appearing on the earth with the character and the power like that described by Isaiah. Yet the Jews did regain and keep their nationality and their religion; and in the fulness of time, Christ did exhibit all the personality and power of Isaiah's Saviour. What do those who reject the divine origin of the Bible do with such manifest evidences as these?

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 288-321, 337-341.

Isaiah (Driver), pp. 133-152.

Babylonian, Persian and Greek Periods (Kent), pp. 6-11, 79-88.

Christ in Isaiah (Meyer), pp. 9-30, 39-46, 63-70, 141-166.

Isaiah: Ch. 53; Ch. 55; Ch. 58.

The Old Testament Gospel.

Illustrative Scripture.

The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (Lev. 17:11). Behold the Lamb of God, which taketh away the sin of the world (John 1:29). The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:17).

Questions.

1. How would God's servant be received by mankind? 53:1-3.
2. What was he to suffer for his people's sake? 53:5.
3. How do his people behave and what was his burden? 53:6.
4. How did the prophet describe the life and character of the coming Deliverer? 53:7-12.
5. What message of hope did the prophet bring? 55:1-5.
6. What did the prophet urge the people to do? 55:6-7.
7. How does Jehovah compare his thoughts and ways with the thoughts and ways of the people? 55:8-9.
8. How does Jehovah illustrate the power of his word? 55:10-11.
9. How does Jehovah describe the future condition of his people? 55:12-13.
10. How does Jehovah describe the religious ceremonies of the people? 58:1-5.
11. What kind of fast had Jehovah chosen instead of the kind the people were keeping? 58:6-7.
12. What kind of service did Jehovah require and what reward for it did he promise? 58:8-14.
13. The salvation of one person being gained only by the devotion to it of the life of another, why was the shedding of the blood of beasts the symbol of the salvation of souls? Lev. 17:11.
14. Referring to the Old Testament sacrifices, what is Jesus often called? John 1:29.
15. How are the ideas of Christ's dying and living in the service of his people joined together? Recite Rev. 7:17.

16. Why may the book of Isaiah be called the Old Testament Gospel? (Summary.)
17. Why are sacrifice and suffering by one person necessary for the forgiveness of another? (Summary.)
18. Why were Christ's sacrifices and sufferings necessary for the salvation of sinners? (Summary.)

Summary.

Well may the Book of Isaiah be called the Old Testament Gospel. Were not the contrary sure beyond the possibility of a doubt, we could scarcely persuade ourselves that the fifty-third chapter had not been written by some Christian after the crucifixion. Nothing written by Paul is more true, and nothing written by John more tender than this description of Christ and his work, written by the prophet hundreds of years before his coming.

Here is made clear, as by a flash of lightning, why without sacrifice and suffering there is no forgiveness of sins and reconciliation with God. All have wandered from God and the right. To turn each one's heart toward God and lead him to God, demand some one's labor, anxiety, suffering, sacrifice. Without the shepherd no lost sheep ever regains the fold, and the salvation of the sheep demands the sacrifice of the shepherd; but it is not the mere suffering of the shepherd that rescues the lost sheep. The mere suffering of one being can never pay for the sin of another. The sheep is brought home by means of the knowledge, the skill, the power and the unquenchable devotion of the shepherd. The suffering of the shepherd is merely the measure of his love for the sheep.

There are many lost sheep and many under shepherds; but without the one only Good Shepherd, no one would ever have learned the way back to God and his forgiveness.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 341-349.

Isaiah (Driver), pp. 152-161.

Babylonian, Persian and Greek Periods (Kent), pp. 88-92, 112-114.

Christ in Isaiah (Meyer), pp. 167-199, 217-243.

Isaiah: Ch. 61; Malachi: Ch. 3; Ch. 4.

Last Messages of the Prophets.

Illustrative Scripture.

Thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety (Job 11:17-18). Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Rom. 15:13). It is good that a man should both hope and quietly wait for the salvation of the Lord (Lam. 3:26).

Questions.

1. How did the prophet describe the mission of the promised Messiah? Is. 61:1-3.
2. When and how did Jesus apply these words from Isaiah to himself? Luke 4:16-21.
3. How was the character of the coming time described by the prophet? Is. 61:4-9.
4. What does the prophet say about the righteous of the coming time? Is. 61:10-11.
5. Who would precede the coming of the Lord and what would he do? Mal. 3:1.
6. What would be the result of the coming of the Lord? Mal. 3:2-3.
7. What had the conduct of Israel been from the beginning? Mal. 3:7.
8. What did Jehovah ask and what did he promise in return? Mal. 3:7-12.
9. What words of the people did Jehovah condemn? Mal. 3:13-15.
10. What is said of those who feared Jehovah? Mal. 3:16-18.
11. What kind of a day was coming? Mal. 4:1.
12. What is promised to those who fear the name of the Lord? Mal. 4:2-3.
13. With what command, promise and warning does the Old Testament close? Mal. 4:4-6.
14. What is the prophecy of hope to the believer in God in all ages? Recite Job 11:17-18.
15. What is the prayer of hope which Paul made for believers? Rom. 15:13.

16. What is the ground of the believer's hope? Lam. 3:26.
17. What does the believer assert regarding mysteries? (Summary.)
18. What does he understand about God? (Summary.)
19. For what does the believer find God's revelation sufficient? (Summary.)

Summary.

Every man is a mystery—an insoluble mystery to himself. "Know thyself" is a task, which the wise labor to fulfill every day, but with the certainty that it will never be finished. His most intimate friend is also a mystery. The movements of human society, after centuries of experience, are very imperfectly understood; and the universe is indeed a riddle—an unanswerable riddle. Why then should not God the Creator of man and the universe be a mystery? The believer does not admit all this, he asserts it. He understands just so much of God and his works and his providence as he has revealed—and no more. But the knowledge concerning these things which God has revealed, he finds to be all-sufficient to guide him safely through life here and gives certainty to the hope of eternal well-being hereafter; and it fills him with love, admiration, devotion and loyalty to the God who, to him, is love and light and life. Fittingly, therefore, the Old Testament closes with the loving command to remember God's own revelation of himself through the prophets, while waiting for the rise of the Sun of Righteousness which shall later reveal him with the greatest splendor.

Home Reading.

Hours with the Bible (Geikie), vol. 6, pp. 353-355, 527-537.

Isaiah (Driver), pp. 161-167.

The Minor Prophets (Farrar), pp. 223-230.

Babylonian, Persian and Greek Periods (Kent), pp. 111-112, 162-166, 182.

Christ's Coming Foretold.

Readings.

Preface to Luke's Gospel, Luke 1:1-4.

The Birth of John the Baptist foretold—*Jerusalem*. Luke 1:5-25.

"The Annunciation" to Mary—*Nazareth*. Luke 1:26-38.

Mary visits Elizabeth. "The Magnificat"—*Juttah*. Luke 1:39-56.

Birth of John the Baptist—*Juttah*. Luke 1:57-80.

Illustrative Scripture.

We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty (II Pet. 1:16). That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life (I John 1:1); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (I John 1:3).

Questions.

1. What reason does Luke give for writing his Gospel? Luke 1:4.
2. How did Peter state the foundation of the belief and teaching of the Apostles? II Peter 1:16.
3. What reasons did John give why people should believe him and the other disciples whom Jesus had made? I John 1:1; I John 1:3. Recite I John 1:3.
4. Who was Zacharias? Luke 1:5-7.
5. What did the angel say to Zacharias? Luke 1:8-17.
6. What proof did the angel give Zacharias of the truth of his message? Luke 1:18-22.
7. What message did Mary receive? Luke 1:26-38.
8. What is the message to Mary called?
9. Who was Elizabeth and who visited her? Luke 1:39-40.
10. What did Mary say? Luke 1:46-55.
11. What are these words of Mary called?
12. What name was given to the son of Zacharias and why? Luke 1:59-64.
13. What did Zacharias prophesy concerning his son? Luke 1:76-79.
14. What did Luke use in writing his history? (Summary.)
15. What effect did the sayings and doings at the birth of John have? (Summary.)

Summary.

Luke, using the testimony of eye witnesses, having traced the course of all things concerning the birth and life of Jesus accurately from the first, writes them down in order. In the days of Herod, king of Judea, an angel appeared to the priest Zacharias promising that a son should be born to him, who would make ready for the coming of the Lord. For a sign, the angel declared to Zacharias that he should be dumb until the birth of the child. Six months afterwards an angel announces to Mary the birth of a son, whom she was directed to call Jesus, saying he "shall be great, and shall be called the Son of the Most High; and of his kingdom there shall be no end." When Mary enters the house of Zacharias, Elizabeth, his wife, salutes her saying, "Blessed art thou among women," and Mary answers, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." When the son of Zacharias was born, his father, still unable to speak, insists (by writing) that the child shall be called John. Then immediately he was able to speak. All who heard of these wonderful saying and doings laid them up in their hearts saying, what then shall the child be? But his father said, "Yea, and thou, child, shalt be called the prophet of the Most High."

And the child John (afterwards called the Baptist) grew and waxed strong in spirit and was in the deserts till he began to preach to the people of Israel.

Home Reading.

Jesus Christ (Vallings), pp. 1-34.

The Life of Jesus of Nazareth (Rhees), pp 3-56.

The Birth of Jesus.

Readings.

An Angel appears to Joseph—*Nazareth*. Matt. 1:18-25.

The Birth of Jesus—*Bethlehem*. Luke 2:1-7.

An Angel appears to the Shepherds—*Near Bethlehem*. Luke 2:8-20.

The Presentation in the Temple. "Nunc Dimittis"—*Jerusalem*. Luke 2:21-38.

The Wise Men from the East—*Jerusalem, Bethlehem*. Matt. 2:1-12.

The Flight into Egypt. Herod's Cruelty. The Return—*Bethlehem, Nazareth*. Matt. 2:13-23. Luke 2:39-40.

Illustrative Scripture.

In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen. 22:18). The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined (Is. 9:2). For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Is. 9:6).

Questions.

1. What did the angel say the name of Mary's child should be? Matt. 1:21.
2. Where was Jesus born? Luke 2:1-7.
3. Tell the story of the angels and the shepherds. Luke 2:8-14.
4. What was the message of the angel? Luke 2:10-11.
5. What are the words the angel sang called? "Gloria in Excelsis."
6. What did the shepherds do after the angels went away? Luke 2:15-20.
7. What did Simeon say when he saw Jesus? Luke 2:29-32.
8. What are these words of Simeon called? "Nunc Dimittis."
9. What promise to Abraham did the birth of Jesus fulfill? Recite Gen. 22:18.
10. What prophecy through Isaiah was now fulfilled? Is. 9:2.
11. How had Isaiah rejoiced in the birth of Jesus hundreds of years before it took place? Is. 9:6.
12. Describe the coming of the Wise Men from the East. Matt. 2:1-6.
13. What instructions did Herod give the Wise Men? Matt. 2:7-8.

14. Describe their visit to Jesus. Matt. 2:9-12.
15. Describe the flight into Egypt and Herod's action. Matt. 2:13-18.
16. Describe the return to Nazareth. Matt. 2:19-23.
17. What did God reveal to Joseph? (Summary.)
18. What did he reveal to the shepherds? (Summary.)
19. What belief did devout servants of God express in the first days of the New Testament? (Summary.)
20. What did he reveal to the Wise Men? (Summary.)
21. How did he thwart the evil designs of Herod? (Summary.)

Summary.

An angel appears to Joseph and reveals to him that the child promised to Mary will be the Son of God. While Joseph and Mary are at Bethlehem in order to be enrolled, Jesus is born. Angels appear to shepherds at night announcing the birth of a Saviour. The parents of Jesus revered the Old Testament Scriptures, and in obedience to them brought him to the temple when he was eight days old. God, the Father of the Lord Jesus, led his servant Simeon to the temple at the same time. Simeon, under the inspiration of the Holy Spirit, glorified God and blessed the parents. The aged prophetess Anna also blessed the occasion by her presence and her words. Thus devout servants of the God of Israel, under his guidance and inspiration, expressed their belief that the events of the first days of the New Testament were fulfilling the Law and the Prophets of the Old. The Wise Men guided by the star, finding their king in a manger, worship him. God warns them to avoid Herod and warns Joseph to flee into Egypt. Herod slays all the young children in Bethlehem. After Herod's death God directs Joseph to return home to Nazareth.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 1-27.
Jesus Christ (Vallings), pp. 34-43.
Life of Christ (Farrar), pp. 1-37.
The Life of Jesus

Jesus Prepares Himself for His Work and John Prepares the Way.

Readings.

The Childhood of Jesus—*Nazareth*. Luke 2:40-52.

The Ministry of John the Baptist—*The Desert, The Jordan*.
Luke 3:1-20.

The Baptism of Jesus—*The Jordan*. Matt. 3:13-17, Luke 3:23.

The Temptation—*Desert of Judea*. Luke 4:1-13.

Illustrative Scripture.

Resist the devil, and he will flee from you (Jas. 4:7). Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Eph. 6:11). And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:17). For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (Heb. 4:12).

Questions.

1. Describe the visit of Jesus to Jerusalem when twelve years old. Luke 2:41-50.
2. How is the childhood of Jesus described? Luke 2:40.
3. Where was the childhood of Jesus spent? Luke 2:51.
4. How is the boy Jesus described? Luke 2:52.
5. Where did John the Baptist go and what did he preach? Luke 3:3.
6. How did he address the multitude? Luke 3:7-9.
7. What did he tell them to do? Luke 3:10-14.
8. What did John say of himself and his successor? Luke 3:16-17.
9. Describe the baptism of Jesus. Matt. 3:13-17.
10. What was the first temptation of Jesus by the devil in the wilderness? Luke 4:1-4.
11. How did the devil tempt him a second time and how did Jesus successfully reply to him? Luke 4:5-8.
12. What was the last temptation and how did Jesus meet it? Luke 4:9-12.
13. What was the result of the resistance of temptation by Jesus? Luke 4:13.
14. From whom does the devil flee? Recite Jas. 4:7.

15. What is necessary for a successful fight against the devil? Eph. 6: 11, 17.
16. Can anything stand against the power of the word of God? Heb. 4: 12.
17. With what was the boy Jesus busy? (Summary.)
18. What effect had the conduct of Jesus the boy on the life of Jesus the man? (Summary.)
19. Why did Jesus insist on being baptized? (Summary.)
20. What incidents fortified Jesus to resist temptation? (Summary.)

Summary.

The baby Jesus becomes the child Jesus, growing in body and mind. When twelve years old he is taken by his parents to Jerusalem. By accident he is left behind; and after searching they find him in the temple conversing with the teachers, who are astonished at his understanding. Busy in the "things of his Father," as he increased in age he advanced in wisdom, and in favor with God and man. John the Baptist, preaching and baptizing, prepares the way for Jesus as foretold by the prophets. John would have hindered Jesus from being baptized by him on the ground that he had no need of it; but Jesus insisted because it is becoming that servants of God should observe all ordinances for the promotion of righteousness. Following the baptism, the Holy Spirit descends upon Jesus. Fortified by the ceremony of baptism fitted to meet the needs of his human nature, the descent of the Holy Spirit and the manifested approval of God, the temptations of the devil in the wilderness were powerless to move Jesus.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 28-66.

Jesus Christ (Vallings), pp. 44-70.

Life of Christ (Farrar), pp. 37-100.

The Life of Jesus of Nazareth (Rhees), pp. 69-91.

John the Baptist Fulfills His Mission and Jesus Begins His.

Readings.

Preface to John's Gospel. John 1:1-18.

Testimony of John the Baptist to Jesus—*Bethabara beyond Jordan*. John 1:19-34.

The First Disciples Chosen—*The Jordan. Galilee*. John 1:35-51.

The Marriage at Cana of Galilee. John 2:1-12.

Illustrative Scripture.

As many as are led by the Spirit of God, they are the sons of God (Rom. 8:14). Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God (I John 3:1). Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (I John 3:2).

Questions.

1. What is Jesus called by John in the opening of his Gospel? John 1:1.
2. What power was given to those who received him? John 1:12-13.
3. Who are the children of God? Recite Rom. 8:14.
4. In what wonderful way does God show his love for his people? I John 3:1.
5. What has been revealed to believers in Christ about their nature as it is now and as it shall be? I John 3:2.
6. What reply did John the Baptist make when asked who he was? John 1:19-28.
7. How did John the Baptist characterize Jesus? John 1:29.
8. How did he know Jesus? John 1:31-34.
9. Describe the choosing of the first three disciples. John 1:35-42.
10. Describe the choosing of Philip and Nathanael. John 1:43-51.
11. Where was the first miracle of Jesus performed? John 2:1.
12. Describe the circumstances attending the performance of the miracle. John 2:2-10.
13. Where did Jesus go from Cana? John 2:12.
14. Are there many who believe in Jesus? (Summary.)

15. What is the reward of the remnant who do believe? (Summary.)
16. What was the mission of John the Baptist? (Summary.)
17. How are most disciples obtained for Christ? (Summary.)

Summary.

John identifies Jesus as God and Creator. He describes the mission of John the Baptist, the mission of Jesus and the world's rejection. But the remnant who believe become thereby the children of God. The Baptist at the Jordan prepares the people for the coming of Jesus, and bears witness of a revelation that he is the Son of God. John and Andrew, two of the Baptist's disciples, on his testimony, follow Jesus and become his first disciples: Andrew brings his brother, Simon Peter. Jesus finds Philip and Philip finds Nathanael. Jesus attends a marriage in Cana of Galilee and performs his first miracle—turning water into wine.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 67-93.

Jesus Christ (Vallings), pp. 71-77.

Life of Christ (Farrar), pp. 101-124.

Miracles of Our Lord (Trench), pp. 103-125.

The Life of Jesus of Nazareth (Rhees), pp. 22-97.

Jesus Declares Himself the Saviour of the World.*Readings.*

At the Passover Jesus Drives the Traders out of the Temple, *Jerusalem.* John 2:13-25.

Discourse with Nicodemus—*Jerusalem.* John 3:1-21.

Jesus remains in Judea and Baptizes—further testimony of John the Baptist. John 3:22-36.

Jesus departs into Galilee. John 4:1-3.

Discourse with the Samaritan Woman—*Shechem or Neapolis.* John 4:4-42.

Illustrative Scripture.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (Rom. 8:32)? And this is the promise that he hath promised us, even eternal life (I John 2:25). He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:12).

Questions.

1. When Jesus went up to the Passover, what did he find and what did he do? John 2:14-15.
2. What did he say to those who sold the doves? John 2:16.
3. Relate the conversation between the Jews and Jesus and its effect on his disciples. John 2:18-22.
4. Who was Nicodemus? John 3:1.
5. What did Jesus say to him about the new birth? John 3:3-9.
6. Why did Christ come into the world? John 3:16.
7. What is the reward of those who believe on the Son of God? John 3:36.
8. Where did Jesus go after this? John 4:1-6.
9. Relate the conversation between Jesus and the woman of Samaria. John 4:7-26.
10. What effect had the conversation on the woman? John 4:27-42.
11. How must God be worshipped? John 4:24.
12. Why did many of the Samaritans believe on Jesus? John 4:42.
13. What makes us sure of the continued generosity of God? Rom. 8:32.
14. What is the great gift of God to man? I John 5:11.
15. Can the gift of eternal life be had except through the Son of God? Recite I John 5:12.

16. What is the reward of believers? (Summary)
17. Why was there no need that Jesus should condemn unbelievers? (Summary.)
18. What lesson did Jesus teach the Samaritan? (Summary.)

Summary.

Jesus goes up to Jerusalem to attend the Passover, and begins his active ministry with aggressive enthusiasm, driving out those who would make the temple a shop. Nicodemus the ruler comes to him by night. He learns from Jesus that he came to earth to save men from perishing and to give them eternal life, if they would only believe on him. Those who believed not, he had no need to condemn for they would destroy themselves through their own sinning. John the Baptist still continues to testify that Jesus is the Son of God and that he that obeyeth not the Son shall not see the only real life—the spiritual life that begins now and never ends. The Lord on his way to Galilee passes through Samaria and talks to the woman at the well, telling her that he is the water of life, “The Saviour of the world”—the only one who can satisfy the thirst of the soul. The Samaritans heard and believed.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 94-119.

Jesus Christ (Vallings), pp. 77-87.

Life of Christ (Farrar), pp. 131-154

Life of Jesus of Nazareth (Rhees), pp. 101-113.

His Neighbors Reject Jesus.

Readings.

Jesus Teaches Publicly in Galilee. John 4:43-45.

Healing the Son of a Nobleman lying ill at Capernaum—*Cana of Galilee*. John 4:46-54.

First Rejection at Nazareth and Removal to Capernaum. Luke 4:16-31, Matt. 4:13-16.

The Call of Peter and Andrew and of James and John with the Miraculous Draught of Fishes—*Near Capernaum*. Luke 5:1-11.

First Preaching Tour in Galilee. Mark 1:22-39, Matt. 4:23-25.

Illustrative Scripture.

He came unto his own, and his own received him not (John 1:11). For neither did his brethren believe in him (John 7:5). He did not many mighty works there because of their unbelief (Matt. 13:58). For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it (Heb. 4:2).

Questions.

1. At what city did Jesus finally arrive? John 4:46.
2. Describe the healing of the nobleman's son lying ill at Capernaum. John 4:47-54.
3. Describe the home-coming of Jesus to Nazareth. Luke 4:16-20.
4. What was the substance of his address to the people? Luke 4:21-27.
5. What effect did it have on the people? Luke 4:28-30.
6. Where did he go after leaving Nazareth and why? Matt. 4:13-16.
7. Describe the call of Peter and Andrew and of James and John. Luke 5:1-11.
8. What did Jesus say that Simon should do thereafter? Luke 5:10.
9. What was the effect of Christ's teaching at Capernaum? Mark 1:22.
10. Describe the healing of the domoniac in the synagogue. Mark 1:23-28.
11. What effect had the miracle on the people? Mark 1:27.
12. Describe some of Christ's miracles of healing. Mark 1:29-39, Matt. 4:23-25.
13. How did Jesus' own people treat him? Recite John 1:11.
14. How did his brothers regard him? John 7:5.

15. What puts a limit to the power of Jesus to help people? Matt. 13:58.
16. Who gain no profit from good tidings? Heb. 4:2.
17. Has distance anything to do with the power of Jesus? (Summary.)
18. Why did the neighbors of Jesus try to kill him? (Summary.)
19. What does Jesus expect his disciples to fish for? (Summary.)

Summary.

The Galileans receive Jesus gladly. At Cana he heals the nobleman's son who is sick at Capernaum. Going to Nazareth his neighbors reject him and try to kill him, because they hated to hear the truth about themselves. Escaping the mob, Jesus retires to Capernaum. On the lake near by he finds Peter, Andrew, James and John fishing. He preaches from Peter's boat and then secures for them a miraculous draught of fishes. Afterwards he calls them to follow him and catch men instead of fishes. With his disciples he preaches in Galilee, working many miracles.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 120-131.
Jesus Christ (Vallings), pp. 71-74, 88-89.
Life of Christ (Farrar), pp. 154-174.
Miracles of Our Lord (Trench), pp. 126-151.
Life of Jesus of Nazareth (Rhees), pp. 113-119.

Salvation to Those Who Hear and Believe.

Readings.

The Healing of a Leper—*Galilee*. Mark 1:40-45.

The Healing of a Paralytic—*Capernaum*. Mark 2:1-12.

The Call of Matthew—*Capernaum*. Mark 2:13-14.

The Pool of Bethesda. The Healing of the Infirm Man. Our Lord's Subsequent Discourses—*Jerusalem*. John 5:1-47.

Illustrative Scripture.

Thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15). These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God (I John 5:13). He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

Questions.

1. Tell the story of the healing of the leper. Mark 1:40-45.
2. How was the paralytic "borne of four" brought before Jesus? Mark 2:1-4.
3. What did Christ say to the sick man and what came of it? Mark 2:5-12.
4. Describe the calling of Matthew. Mark 2:13-14.
5. Describe the healing of the infirm man at the Pool of Bethesda. John 5:1-9.
6. Why did the Jews object to the healing? John 5:10-11.
7. What did Christ say to the man that was healed? John 5:14.
8. Why did the Jews seek to kill Jesus? John 5:18.
9. What reward has the hearer and believer of Christ's words? John 5:24.
10. What did Jesus say about the Scriptures? John 5:39.
11. What did Jesus say about Moses and his writings? John 5:46-47.
12. What are the sacred writings able to do? II Tim. 3:15.
13. Why did they testify to what they had witnessed and what had been revealed to them? I John 5:13.
14. What is the difference between those who believe on the Son and those who believe him not? Recite John 3:36.
15. What brought great audiences to hear the words of Jesus? (Summary.)

16. What ground does he give the people for believing his claim that he has power to forgive sins? (Summary.)
17. What was the principal object which Jesus had in view in working miracles? (Summary.)

Summary.

The working of miracles brings Jesus into great notoriety. By his power over disease he proves his power to forgive sins. He calls the man of business, Matthew, to be his disciple. By the manifestation of his wonderful powers and works and signs, he asks those who hear to believe that he is sent by God and bears the gift of eternal life to every one who will receive it.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 183-196.
Life of Christ (Farrar), pp. 174-176, 194-199, 244-246, 263-271.
Miracles of Our Lord (Trench), pp. 214-237, 262-280.
Life of Jesus of Nazareth (Rhees), pp. 119-127.

The Christian's Guide Book to Conduct.

Readings.

The Disciples pluck corn on the Sabbath—*On the Way to Galilee.* Matt. 12:1-8.

The Healing of the Withered Hand on the Sabbath—*Galilee.* Matt. 12:9-14.

Jesus arrives at the Sea of Tiberias—*Lake of Galilee.* Matt. 12:15-21.

Jesus withdraws to the Mountains and chooses the Twelve—*Near Capernaum.* Mark 3:13-19.

The Sermon on the Mount—*Near Capernaum.* Matt. 5:1-42.

Illustrative Scripture.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn (Is. 61:1-2). Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (I Pet. 3:8-9).

Questions.

1. Describe the controversy that grew out of the disciples plucking corn on the Sabbath. Matt. 12:1-8.
2. How did Jesus answer the objections of the Pharisees to his healing on the Sabbath? Matt. 12:9-14.
3. What was Jesus' conduct after this and how did it fulfill prophecy? Matt. 12:15-21.
4. Describe the choosing of the twelve apostles and give their names. Mark 3:13-19.
5. What is the teaching of Jesus contained in Matt. 5; 6; 7 called?
6. Recite your favorite beatitude.
7. What is the relationship of believers to the world? Matt. 5:13-16.
8. What did Christ teach concerning the law? Matt. 5:17-20.
9. What did Jesus teach concerning brotherhood? Matt. 5:21-26.

10. What did he teach concerning things which cause to stumble? Matt. 5:27-30.
11. What did he teach concerning forbearance? Matt. 5:38-42.
12. How had Isaiah described the preaching of Jesus? Is. 61:1-2.
13. What kind of living inherits a blessing? I Pet. 3:8-9.
14. Is it wrong to do the Lord's work on Sunday? (Summary.)
15. What is the best way of observing the Lord's Day? (Summary.)
16. Why may the Sermon on the Mount be called the Christian's guide book? (Summary.)

Summary.

To the objections of the Pharisees that Jesus and his disciples broke the Sabbath by plucking grain for food and healing the sick on that day, he replied that he is the Lord of the Sabbath, and that serving the Lord by doing necessary and merciful things is the best observing of the day. Withdrawing to the Lake of Galilee, great multitudes come to him from the surrounding countries, thus fulfilling the ancient prophecy that he should be the hope of the Gentiles. Going up into the mountains, he appoints the twelve apostles, and afterwards preaches the greatest sermon of all times—the Sermon on the Mount. It is the Christian's Guide Book to Conduct.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 260-285.
Jesus Christ (Vallings), pp. 96-105.
Life of Christ (Farrar), pp. 127-128, 304-318, 176-184.
Miracles of Our Lord (Trench), pp. 334-345.
Life of Jesus of Nazareth (Rhees), pp. 127-134.

The Spirit of Things.

Readings.

Sermon on the Mount continued. Matt. 5:43—Matt. 7:29.

Illustrative Scripture.

If we live in the Spirit, let us also walk in the Spirit (Gal. 5:25). For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself (Gal. 5:14). Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things (I Cor. 13:4-7).

Questions.

1. What did Jesus teach concerning loving one's enemies? Matt. 5:43-48.
2. What was his teaching concerning almsgiving? Matt. 6:1-4.
3. How should we pray? Matt. 6:5-13.
4. What did Jesus teach about forgiveness? Matt. 6:14-15.
5. Where should treasures be laid up? Matt. 6:19-21.
6. What does Christ teach concerning anxiety for the morrow? Matt. 6:24-34.
7. What is the teaching concerning judging one's brother? Matt. 7:1-5.
8. Who find and receive? Matt. 7:7-11.
9. How does Christ sum up the law and prophets? Matt. 7:12.
10. How does Christ describe the way of life? Matt. 7:13-14.
11. How shall men be known? Matt. 7:20-23.
12. How does Jesus describe the different kinds of hearers of his words? Matt. 7:24-27.
13. How may we know that we are living spiritually? Gal. 5:25.
14. What one word contains the whole law of God? Gal. 5:14.
15. How does Saint Paul describe love? Recite I Cor. 13:4-7.
16. In his Sermon on the Mount what are some of the things which Jesus tells us? (Summary.)
17. What are some of the rules that he gives? (Summary.)
18. How does he conclude his sermon? (Summary.)

Summary.

Jesus, continuing his sermon, tells how we should give, how we should pray and fast, how to lay up the true treasure and how to get rid of anxiety; he gives rules for judging and obtaining good things; and then the golden rule which includes all the rest. He describes the two great ways and whither they lead; he warns against false prophets and shows how to tell good men from bad ones. He concludes by describing the fate of those who hear and do, and those who hear and do not.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 285-304.

Life of Christ (Farrar), pp. 184-193.

Life of Jesus of Nazareth (Rhees), pp. 226-237.

Disease, Death and Sin Lose Their Power Before Christ.

Readings.

The Healing of the Centurion's Servant—*Capernaum*. Luke 7: 1-10; Matt. 8: 10-13.

The Raising of the Widow's Son—*Nain*. Luke 7: 11-17.

John the Baptist Sends Disciples to Jesus—*Galilee*. Matt. 11: 2-19.

Reflections of Jesus—*Capernaum*. Matt. 11: 20-30.

Jesus Anointed by a Woman who is a Sinner—*Capernaum*. Luke 7: 36-50.

Illustrative Scripture.

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6). Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. 3: 20-21).

Questions.

1. Describe the healing of the Centurion's servant. Luke 7: 1-10.
2. How did Jesus comment on the faith of the Centurion? Matt. 8: 10-13.
3. Describe the raising of the widow's son. Luke 7: 11-17.
4. What was John the Baptist's last message? Matt. 11: 2-3.
5. What was the reply of Jesus? Matt. 11: 4-6.
6. What did Jesus say to the multitude about John the Baptist? Matt. 11: 7-14.
7. How did he describe that generation? Matt. 11: 16-19.
8. What had he to say concerning the cities in which he had done his mighty works? Matt. 11: 20-24.
9. What was Christ's invitation to those who labor? Matt. 11: 28-30.
10. Describe the anointing of Jesus by the woman who was a sinner. Luke 7: 36-38.
11. Why did the Pharisees object? Luke 7: 39.
12. Relate the parable of the two debtors. Luke 7: 40-50.
13. What must we have to be able to come to God? Recite Heb. 11: 6.

14. How did St. Paul express his exultation in his knowledge of the limitless love and power of God? Eph. 3:20-21.
15. Has distance any effect on the power of Jesus? (Summary.)
16. What is the surest proof that Jesus is the Saviour? (Summary.)
17. When do sinners become saints? (Summary.)
18. Should saints keep themselves aloof from sinners? (Summary.)

Summary.

Jesus at Capernaum openly expresses his admiration of the faith of the Centurion, who, asking that he would heal his sick servant, says that he knows that Jesus can heal one far off as well as though he were near by. Later at Nain, he raises the widow's son from the dead. John the Baptist in prison, longs for some plain words of assurance from Jesus that his faith has not been misplaced. Jesus points to what he is saying and doing, as the surest proof that John can have. Then Jesus wonders that his mighty works have made so little impression on those who have witnessed them. At the house of Simon the Pharisee, a woman who is a sinner, anoints Jesus' feet. Simon thinks that holiness cannot permit the touch of sin; but Jesus, reading his thoughts, teaches by a parable that sinners become saints when love and faith bring them in touch with the holiness of God. Therefore the woman had forgiveness before she dared even so-much as ask for it.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 197-225.

Jesus Christ (Vallings), pp. 106-110.

Life of Christ (Farrar), pp. 199-217.

Miracles of Our Lord (Trench), pp. 238-245, 256-261.

The True Kindred of Christ

Readings.

Jesus with the Twelve Makes a Second Circuit in Galilee. Luke 8:1-3.

Warnings to the Scribes and the Pharisees. "An Eternal Sin"—*Galilee*. Mark 3:20-21, Matt. 12:22-45.

The True Kindred of Christ—*Galilee*. Matt. 12:46-50.

Jesus Utters Woes against the Pharisees—*Galilee*. Luke 11:37-54.

Illustrative Scripture.

The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! (Jas. 3:5). If any man offend not in word, the same is a perfect man, and able also to bridle the whole body (Jas. 3:2). Keep thy tongue from evil, and thy lips from speaking guile (Ps. 34:13). Set a watch, O Lord, before my mouth; keep the door of my lips (Ps. 141:3).

Questions.

1. Who went with Jesus on his second tour through Galilee? Luke 8:1-3.
2. What effect has the activity of Jesus on his friends? Mark 3:20-21.
3. How did the Pharisees say that Jesus cast out demons? Matt. 12:22-24.
4. What was Jesus' reply? Matt. 12:25-30.
5. What is an unpardonable and eternal sin? Matt. 12:31-32.
6. Out of what does the mouth speak? Matt. 12:33-36.
7. How shall a man be justified or condemned? Matt. 12:37.
8. Who should condemn the people of Christ's day and why? Matt. 12:41-42.
9. What happens to him who does not replace evil things with good ones? Matt. 12:43-45.
10. Who are the true kindred of Christ? Matt. 12:46-50.
11. What woes did Jesus utter against the Pharisees? Luke 11:37-44.
12. What did he utter against the lawyers? Luke 11:45-54.
13. How does St. James show the great power of the little tongue? James 3:5.
14. What is the effect of controlling one's words? James 3:2.

15. What is the Psalmist's advice about our speech? Recite Ps. 34:13.
16. What is his prayer for help to speak only fit things? Ps. 141:3.
17. What was an unpardonable and eternal sin? (Summary.)
18. What makes it unpardonable and everlasting? (Summary.)
19. When is cleaning the heart useless? (Summary.)
20. Why is one's speech so important? (Summary.)

Summary.

When Jesus cast out demons the Pharisees accused him of casting them out by means of their own prince. He showed the falsity of their position by his reply, that a kingdom divided against itself cannot stand. He shows that treating the influences of the Holy Spirit with contempt is an unpardonable and eternal sin, because the sinner himself shuts the door against forgiveness and keeps it shut. As the tree is known by its fruit, so is the man by his conduct; and a man's speech is an important part of his conduct, the mouth exposing the heart. The wicked of ancient times shall condemn the men of Christ's day, since they were sinning against light. It is useless for one to clean his heart of evil unless he fill it with good, since seven-fold worse evil things come into an empty heart. The true kindred of Christ are those who do the will of his Father. Jesus condemns the hypocritical Pharisees.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 131-146.
Life of Christ (Farrar), pp. 217-226, 326-327.
Life of Jesus of Nazareth (Rhees), pp. 237-248.

The Fear of the Lord Is the Beginning of Wisdom.

Readings.

Jesus' Discourse to his Disciples and the Multitude—*Galilee*. Luke 12:1-59.

The Slaughter of Certain Galileans. Parable of the Barren Fig Tree—*Galilee*. Luke 13:1-9.

Illustrative Scripture.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments (Ps. 111:10). Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man (Eccl. 12:13). O fear the Lord, ye his saints: for there is no want to them that fear him (Ps. 34:9). For as the heaven is high above the earth, so great is his mercy toward them that fear him (Ps. 103:11).

Questions.

1. Whom did Jesus counsel his friends to fear? Luke 12:4-5.
2. How did Jesus encourage his friends by reference to the sparrows? Luke 12:6-7.
3. In what does a man's life not consist? Luke 12:13-15.
4. Relate the parable of the rich man whose ground brought forth plentifully. Luke 12:16-21.
5. What was Christ's advice against anxiety? Luke 12:22-29.
6. What should men seek and why? Luke 12:30-34.
7. What had Jesus to say about being ready? Luke 12:35-40.
8. Relate the parable of the unfaithful servant. Luke 12:41-48.
9. Did Christ come to give peace on earth? Luke 12:49-53.
10. How did Jesus illustrate the need of judging the signs of the times? Luke 12:54-59.
11. Are those upon whom calamity falls sinners above all others? Luke 13:1-5.
12. Relate the parable of the unfruitful fig tree. Luke 13:6-9.
13. What is the foundation of wisdom? Ps. 111:10.
14. What is the summing up of all observation of the thoughts and doings of mankind? Recite Eccl. 12:13.
15. Who need have no fear of real want? Ps. 34:9.
16. How great is the lovingkindness of God? Ps. 103:11.

17. What have those to fear who fear the Lord? (Summary.)
18. How does God regard those who fear him? (Summary.)
19. How ready does the Lord expect his servants to be? (Summary.)
20. What does peace with God bring? (Summary.)

Summary.

Jesus warns against the fear of man, but urges his hearers to fear God. He announces the strange doctrine that those who fear the Lord have nothing to fear. God will teach those who fear him, and care for them as things of the greatest value are cared for. Jesus urges his hearers to be always ready, as those who expect their Lord at any moment. But peace with God brings with it the antagonism of the godless. So Christ gives not peace on the earth but rather division. Jesus shows that suffering is not always on account of sin.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 377-400.

Life of Christ (Farrar), pp. 330-332, 402, 414-415, 426-427, 434-436, 589.

Parables of Our Lord (Trench), pp. 337-360.

Jesus Teaches in Parables.

Readings.

Parables of the Sower, The Tares, etc.—*Lake of Galilee.* Matt. 13: 1-23, Mark 4: 21-25, Matt. 13: 24-53, Mark 4: 26-34.

Illustrative Scripture.

The officers answered, Never man spake like this man (John 7: 46). The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes (Matt. 7: 28-29). Lord, to whom shall we go? thou hast the words of eternal life (John 6: 68).

Questions.

1. Relate the parable of the sower. Matt. 13: 1-9.
2. Why did Jesus speak to the world in parables? Matt. 13: 10-17.
3. What was Jesus' interpretation of the parable of the sower? Matt. 13: 18-23.
4. To whom shall be given and from whom shall be taken away? Mark 4: 21-25.
5. Relate the parable of the tares among the wheat. Matt. 13: 24-30.
6. Relate the parable of the mustard seed. Matt. 13: 31-32.
7. Relate the parable of the seed cast upon the earth. Mark 4: 26-29.
8. Relate the parable of the leaven. Matt. 13: 33.
9. What was Jesus' explanation of the parable of the tares? Matt. 13: 36-43.
10. Relate the parable of the hidden treasure. Matt. 13: 44.
11. Relate the parable of the goodly pearls. Matt. 13: 45-46.
12. Relate the parable of the draft of fishes. Matt. 13: 47-50.
13. How did the words of Jesus impress the officers who heard him? Recite John 7: 46.
14. How did his teaching affect the multitudes? Matt. 7: 28-29.
15. Why did his most intimate friends cling to him? John 6: 68.
16. Who cannot receive the naked truth? (Summary.)
17. How did Jesus introduce the truth to such as these? (Summary.)
18. Why does he speak in parables? (Summary.)
19. How do all sorts of people regard the parables of Jesus? (Summary.)

Summary.

The immature, the prejudiced, the proud, the self-satisfied and all the evil-minded cannot receive the naked truth. Jesus longed to save all such from themselves, even in spite of themselves; so he introduces the truth to their minds, half disguised under the form of stories, that it may gain entrance into their souls and transform them "they know not how." He speaks in parables not in condemnation but in love; not to conceal the truth, but to reveal it, in the only way they have left by which they may yet perhaps receive it. But even the truth-hungry disciples loved these truth-telling stories, and preserved them as choice treasures for themselves and those who came after them. And so these most wonderful of all stories are still cherished by all, both for what they are and for what they teach.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 304-376.

Jesus Christ (Vallings), pp. 110-112.

Life of Christ (Farrar), pp. 227-230.

Parables of Our Lord (Trench), pp. 63-149; also introduction, pp. 1-61.

A Prophet Is Not Without Honor Save in His Own Country.

Readings.

- The Tempest Stilled—*Lake of Galilee*. Mark 4: 35-41.
 The Demoniac of Gadara—*Lake of Galilee*. Mark 5: 1-20.
 Levi's Feast. Question About Fasting—*Capernaum*. Luke 5: 29-39.
 Raising of Jairus' Daughter—*Capernaum*. Luke 8: 41-56.
 Two Blind Men Healed and a Dumb Spirit Cast Out—*Capernaum*. Matt. 9: 27-34.
 The Second Rejection at Nazareth. Mark 6: 1-6.

Illustrative Scripture.

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17: 3). Wherefore God also hath highly exalted him, and given him a name which is above every name (Phil. 2: 9). Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1: 21).

Questions.

1. Describe the miracle of the stilling of the tempest. Mark 4: 35-41.
2. What effect did the miracle have on the disciples? Mark 4: 41.
3. Describe the demoniac of Gadara. Mark 5: 1-5.
4. Describe how Jesus cast out the demon. Mark 5: 6-13.
5. What effect had this miracle on the people? Mark 5: 14-17.
6. What did the cured demoniac ask of Jesus and with what result? Mark 5: 18-20.
7. Describe the feast at Levi's house and the discussion about fasting. Luke 5: 29-39.
8. Describe the healing of Jairus' daughter. Luke 8: 40-42, 49-56.
9. Describe the healing of the woman in the multitude. Luke 8: 43-48.
10. Describe the healing of the two blind men and the dumb man. Matt. 9: 27-34.
11. Describe Christ's second rejection at Nazareth. Mark 6: 1-6.
12. What is so necessary to eternal life that it is called eternal life? Recite John 17: 3.
13. How high a name has God given his Son? Phil. 2: 9

14. How highly has God exalted Jesus, whom his neighbors refused to honor? Eph. 1:21.
15. How did Jesus hold the attention of the multitude? (Summary.)
16. Why is Christ likened to a good physician? (Summary.)
17. Did either the goodness or the power of Jesus preserve him from unjust criticism? (Summary.)
18. Did his mighty works and wonderful words secure him the favor of his neighbors? (Summary.)

Summary.

The parables of Jesus held the attention of the multitudes as closely as his miracles. Leaving the people he takes a boat with the disciples to cross the lake. Wearied with his labors, he sleeps while a great storm puts their lives in jeopardy. With a word he stills the tempest and the disciples marvel at his power. Coming to the other side Jesus heals the Gadarene demoniac. Levi makes a great feast; the Pharisees murmur because Jesus eats with publicans and sinners. No doubt disease is both offensive and dangerous, but this does not repel the physician—it attracts him. How can one cure sin who avoids the sinner? The Pharisees inquire why the disciples do not fast, not realizing that the eternal fitness of things applies even to things religious. Again crossing the sea into his own city Jesus raises the daughter of Jairus from the dead. He also heals two blind men and a dumb demoniac. Notwithstanding all these mighty works and wonderful words, the people of Nazareth cannot see any greatness in the man whom they knew as a boy, leading Jesus to utter his famous remark that “a prophet is not without honour save in his own country.”

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 147-182.
Jesus Christ (Vallings), pp. 112-116.
Life of Christ (Farrar), pp. 231-255, 156.
Miracles of Our Lord (Trench), pp. 152-213.
The Life of Jesus of Nazareth (Rhees), pp. 219-225.

The Work and the Reward of the Disciples of Christ.

Readings.

A Third Circuit in Galilee. The Twelve Instructed and Sent Forth—*Galilee*. Matt. 9: 35—11: 1.

John the Baptist Beheaded by Herod—*Galilee*. Mark 6: 14-29.

The Twelve Return and Jesus Retires with them across the Lake. Five Thousand are Fed—*Capernaum—N. E. Coast of the Lake of Galilee*. Mark 6: 30-44; John 6: 5-14.

Illustrative Scripture.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9: 23). Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2: 12). To him that soweth righteousness shall be a sure reward (Prov. 11: 18). And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal. 6: 9).

Questions.

1. What feeling had Jesus towards the multitudes and why? Matt. 9: 36.
2. What were the names of the twelve apostles? Matt. 10: 2-4.
3. In sending them forth what powers did Jesus give them and what instructions as to their conduct? Matt. 10: 1, 5-16.
4. What would be their reception? Matt. 10: 17-18.
5. How were they to act under persecution? Matt. 10: 19-23.
6. If they were to fear any one whom should it be? Matt. 10: 28.
7. Why need they not fear at all? Matt. 10: 29-31.
8. Had Christ come to send peace on earth? Matt. 10: 34-36.
9. What demands did Christ make upon his disciples? Matt. 10: 37-39.
10. Describe what led to the beheading of John the Baptist. Mark 6: 14-29.
11. Describe the feeding of the five thousand. Mark 6: 30-44, John 6: 5-14.
12. Can those who regard only themselves follow Christ? Luke 9: 23.
13. What must the conduct of Christians be? Titus 2: 12.
14. Who only has a sure reward? Prov. 11: 18.
15. Why should we not weary in well-doing? Recite Gal. 6: 9.

16. Following the example of Jesus, what is the work of his disciples? (Summary.)
17. What is the reward of those who devote their lives to the service of Christ? (Summary.)
18. What effect had the miracles of Jesus upon the multitude? (Summary.)

Summary.

Jesus goes about doing good, teaching and preaching the gospel of the kingdom. He heals all manner of disease and is moved with compassion because the people are distressed and scattered as sheep not having a shepherd. The twelve apostles are given power over unclean spirits and disease; they are instructed how to act in Christ's name and sent out to minister in his spirit. Jesus encourages his disciples by teaching them that those who fear God need fear no one else, that those who receive them receive him, and that those who devote their lives to him save their lives, and that those who devote their lives to themselves lose them.

King Herod, hearing of all these things, said that John the Baptist had arisen from the dead and was working with these great powers; for Herod had beheaded John the Baptist to please Herodias, who hated him. The apostles returned to Jesus and a multitude of people followed them into the desert place. Jesus miraculously feeds five thousand with five loaves and two fishes. The people when they saw the signs which Jesus did, said this is of a truth the prophet that cometh into the world.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 226-236.

Jesus Christ (Vallings), pp. 117-119.

Life of Christ (Farrar), pp. 256-260, 272-285.

Miracles of Our Lord (Trench), pp. 281-294.

The Life of Jesus of Nazareth (Rhees), pp. 134-137.

Jesus the Son of God.

Readings.

Jesus Walks upon the Water—*Lake of Gahlee—Gennesaret.*
Matt. 14: 22-36.

Many Disciples Turn Back. Peter's Profession of Faith—*Capernaum.* John 6: 22-71; 7: 1.

Illustrative Scripture.

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt 3: 17). And I saw, and bare record that this is the Son of God (John 1: 34). These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20: 31). He that believeth on the Son of God hath the witness in himself (I John 5: 10).

Questions.

1. What was done by Jesus and his disciples after fæding the multitude? Matt. 14: 22-23.
2. What kind of a passage were the disciples making? Matt. 14: 24.
3. How did Jesus come to them and what effect did his coming have upon them? Matt. 14: 25-26.
4. Describe Peter's attempt to walk upon the water. Matt. 14: 27-31.
5. Of what truth did this miracle convince the disciples? Matt. 14: 33.
6. At what place did they arrive and what did the people of the place do? Matt. 14: 34-36.
7. What did the multitude on the other side of the sea do? John 6: 22-24.
8. Why did Jesus say they sought him? John 6: 25-26.
9. Relate the discourse of Jesus on the bread of life. John 6: 27-39.
10. What effect had this discourse on his disciples? John 6: 60-66.
11. What was the reply of the twelve to Jesus' inquiry if they also would go away? John 6: 68-69.
12. Whom did the voice out of heaven declare Jesus to be? Matt. 3: 17.
13. Whom did John, the messenger of God, testify Jesus to be? John 1: 34.
14. What was the testimony of the disciples who lived with him? John 20: 31.

15. What is the best evidence of every believer that the testimony is true? Recite I John 5: 10.
16. On account of his miracles, whom did his disciples believe Jesus to be? (Summary.)
17. What was the only effect that the miracle of feeding had upon those who were fed? (Summary.)
18. If we find the words of Jesus hard to learn and hard to do, why should we still cling to him? (Summary.)

Summary.

Jesus first sending away his disciples and then the multitudes, goes apart into the mountain to pray, alone with himself and God. But the boat, meanwhile, is distressed by winds and waves in the midst of the sea. In the darkness the disciples see Jesus approaching them walking upon the water. At his bidding Peter also walks towards him upon the water. Losing faith he begins to sink, but is rescued by Jesus bringing him into the boat. The wind ceasing, they all worshipped, saying, Of a truth thou art the Son of God. On the morrow the multitudes, missing Jesus, seek him on the other side of the sea; but he accuses them of seeking him merely to eat of the loaves and not to hear his words of eternal life. He then calls himself the bread of life, saying that every one eating this bread should have eternal life. Many of his disciples when they heard this said, this is a hard saying, who can bear it, and walked no more with him. Jesus then asks the disciples if they too will go away; but Peter answering for the disciples said, Lord to whom shall we go, thou hast the words of eternal life: and we have believed and know that thou art the Holy One of God. After these things Jesus remained in Galilee and avoided Judea because the Jews sought to kill him.

Home Reading.

Jesus Christ (Vallings), pp. 119, 123-124.

Life of Christ (Farrar), pp. 285-297.

Miracles of Our Lord (Trench), pp. 295-300.

The Rock Upon Which the Church Is Founded.

Readings.

Eating with Unwashed Hands. Pharisaic Traditions—*Capernaum*. Mark 7:1-23.

The Daughter of a Syrophenician Woman is Healed—*Region of Tyre and Sidon*. Mark 7:24-30.

A Deaf and Dumb Man is Healed. Four Thousand Are Fed—*Decapolis*. Mark 7:31-37; 8:1-9.

The Pharisees and Sadducees again Require a Sign—*Near Magadan*. Matt. 15:39; 16:1-4.

The Disciples Cautioned against the Leaven of the Pharisees—*N. E. Coast of the Lake of Galilee*. Matt. 16:5-12.

A Blind Man Healed—*Bethsaida*. Mark 8:22-26.

Peter and the Rest again Profess their Faith in Christ—*Region of Caesarea Philippi*. Matt. 16:13-20.

Illustrative Scripture.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12). Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed (Rom. 9:33). For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16). Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (I Peter 2:6).

Questions.

1. What commandment of God did the Jews think they could nullify by merely pronouncing the words "a gift to God"? Mark 7:10-12.
2. What effect had the traditions of the Jews on the word of God? Mark 7:6-13.
3. Repeat the discourse of Jesus on eating with unwashed hands. Mark 7:14-23.
4. Tell the story about the Syrophenician woman's daughter. Mark 7:24-30.
5. Tell the story of the healing of the deaf mute. Mark 7:32-37.
6. Describe the feeding of the four thousand. Mark 8:1-9.
7. What did Jesus say to the Pharisees and the Sadducees when they asked him for a sign? Matt. 16:1-4.
8. Give the discourse of Jesus on the "leaven of the Pharisees." Matt. 16:5-12.
9. Describe the healing of the blind man near Bethsaida. Mark 8:22-26.
10. What questions did Jesus ask his disciples about himself and what was their answer? Matt. 16:13-14.

11. What was his second question and Peter's celebrated answer? Matt. 16:15-16.
12. Upon what rock will Christ build his church? Matt. 16:17-18.
13. What is the foundation of becoming the children of God? John 1:12.
14. Of what foundation shall one never be ashamed? Rom. 9:33.
15. Why is the true believer never ashamed of Christ? Recite Rom. 1:16.
16. What did Peter say of the safety and strength of belief in Christ? I Peter 2:6.
17. Does real defilement come from within or without? (Summary.)
18. What are just as plain as the signs of the weather? (Summary.)
19. What is the rock on which the church of Christ is founded? (Summary.)
20. What incentive have the disciples of Jesus to work? (Summary.)

Summary.

The Pharisees find fault with the disciples for eating with unwashed hands, and by so doing defiling themselves according to the tradition of the elders; but Jesus teaches that only things which proceed out of the man are capable of defiling him. Jesus goes thence to the borders of Tyre and Sidon and heals the daughter of the Syrophenician woman, who humbly asks for even the crumbs of the Bread of Life. Returning to the Sea of Galilee he cures a deaf mute, astonishing the people beyond measure and causing them to say, He hath done all things well. He once more feeds a great multitude with seven loaves. Coming into the borders of Magadan, replying to the Pharisees and Sadducees, he reproves them for being able to discern the signs of the weather, while not being able to discern the equally plain signs of the times. He refuses to give them more, while they refuse to use what they have. Jesus warns his disciples against the teachings of the Pharisees, likening them to the yeast, a little of which works such great changes in the nature of what it enters.

Coming to Bethsaida he heals another blind man. Going then to the region of Caesarea Philippi, Jesus asks his disciples, "Who say ye that I am?" Peter answers, "Thou art the Christ the Son of the living God." Jesus then declares that flesh and blood has not revealed this truth unto Peter, but his Father, who is in heaven. Jesus further declares that upon this rock of belief in him as the Son of God, he will build his church. He also places before his disciples the profound incentive to serve his church, that whatever they shall do in his name in this world, shall endure into the next.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 441-462.

Jesus Christ (Vallings), pp. 120-122.

Life of Christ (Farrar), pp. 312-318, 333-352.

Miracles of Our Lord (Trench), pp. 363-388.

The Life of Jesus of Nazareth (Rhees), pp. 138-144, 249-269.

Jesus Prepares His Disciples for the Future.

Readings.

Our Lord Foretells his own Death and Resurrection—*Region of Caesarea Philippi*. Matt. 16:21-27.

The Transfiguration—*Region of Caesarea Philippi*. Luke 9:28-36. Mark 9:9-13. Matt. 17:13.

The Healing of a Demoniac whom the Disciples could not heal—*Region of Caesarea Philippi*. Mark 9:14-29.

Jesus again Foretells his own Death and Resurrection—*Galilee*. Mark 9:30-32.

The Tribute Money Miraculously Provided—*Capernaum*. Matt. 17:24-27.

The Disciples Contend who should be Greatest—*Capernaum*. Matt. 18:1-6.

Illustrative Scripture.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished (Luke 18:31). For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds (Heb. 12:3). For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps (I Peter 2:21).

Questions.

1. What did Jesus begin to show his disciples from this time? Matt. 16:21.
2. How did he rebuke Peter? Matt. 16:22-23.
3. What is demanded from a disciple of Christ? Matt. 16:24.
4. What had Jesus to say concerning the profit and loss of his followers? Matt. 16:25-27.
5. Describe the "transfiguration." Luke 9:28-36.
6. Relate the conversation between Jesus and his disciples on the way down the mountain. Mark 9:9-13; Matt. 17:13.
7. Describe the healing of the demoniac boy whom the disciples could not heal. Mark 9:14-29.
8. How did Jesus again foretell his death and resurrection? Mark 9:30-32.
9. Describe the incident of the shekel in the fish's mouth. Matt. 17:24-27.

10. Describe the contention between the disciples about who should be greatest. Matt. 18:1-6.
11. What did Jesus say was necessary for entrance into the kingdom of heaven? Matt. 18:3.
12. How did Jesus seek to guard his disciples from dangerous surprises? Luke 18:31.
13. How were his followers encouraged when the predicted hardships came upon them? Heb. 12:3.
14. Unto what are Christians called? Recite I Peter 2:21.
15. What must be the chief characteristic of followers of Jesus? (Summary).
16. What is meant by denying oneself? Summary.)
17. In what way is self-denial profitable? (Summary.)

Summary.

Jesus now begins to foretell his own death and resurrection, Peter, presumptuously attempting to rebuke his Lord, is severely reprimanded by him. Those who will be followers of Jesus must forget themselves and think only of him and his service; but this is profitable, for in forgetting, disregarding, denying themselves, they bring the greatest good to themselves, even to the saving of the life that they have been careless of for his sake. After six days Jesus takes Peter, James and John into the mountain and is transfigured before them. He explains to the disciples that the prophecy of the coming of Elijah had already been fulfilled in the coming of John the Baptist. He heals the demoniac whom the disciples failed to cure because of lack of faith. Jesus again plainly foretells his death and resurrection, but the disciples fail to understand and fear to ask. While under no obligation so to do, Jesus pays the tax demanded so as to cause no criticism. He teaches that only those who approach the kingdom of heaven in the humility of little children shall enter therein.

Home Reading.

Jesus Christ (Vallings), pp. 125-130.
Life of Christ (Farrar), pp. 352-366, 496-504.
Miracles of Our Lord (Trench), pp. 389-415.
The Life of Jesus of Nazareth (Rhees), pp. 144, 148.

Richness of Life Not Dependent Upon Possession of Riches.

Readings.

Jesus Exhorts to Humility, Forbearance and Brotherly Love—*Capernaum*. Matt. 18:7-35.

The Seventy Instructed and Sent Forth—*Capernaum*. Luke 10:1-16.

Jesus' Final Departure from Galilee and Samaria. John 7:2-10; Luke 9:51-62.

Illustrative Scripture.

A man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). As poor, yet making many rich; as having nothing, and yet possessing all things (II Cor. 6:10). For ye know the grace of our Lord, Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II Cor. 8:9).

Questions.

1. What did Christ say in regard to stumbling and the causes of it? Matt. 18:7-9.
2. Repeat his discourse about the "little ones." Matt. 18:10-14.
3. How should one act towards an offending brother? Matt. 18:15-17.
4. What did he tell his disciples about united action? Matt. 18:18-20.
5. Relate the parable of the unforgiving servant. Matt. 18:21-35.
6. What directions did Christ give his seventy disciples when sending them forth? Luke 10:1-12.
7. What did he say about Chorazin and Bethsaida? Luke 10:13-15.
8. Describe the final departure of Jesus from Galilee. John 7:2-10.
9. What did Jesus say to the man who would follow him? Luke 9:58.
10. What did he say to those who would do something before obeying his command to follow him? Luke 9:59-62.
11. What did Jesus say about life and possessions? Recite Luke 12:15.
12. Can one be both poor and rich at the same time? II Cor. 6:10.
13. What makes all true Christians rich? II Cor. 8:9.
14. Which is of most account, a possession or its possessor? (Summary)

15. What great encouragement have the disciples of Jesus regarding their work? (Summary.)
16. How did Jesus dignify the ministry of his disciples? (Summary.)
17. Did Jesus conceal the fact that following him was not an easy journey? (Summary.)

Summary.

Jesus teaches that possessions are not equal in value to their possessor; and that therefore anything one owns which is hindering or obstructing him on the way to safety, should be got rid of at all costs. He also consoles the humble and the unnoticed by showing that even the little ones are within the care of their heavenly father. He encourages his disciples, telling them that what they make and unmake in his name on earth shall still so remain in heaven. As God's forgiveness to those who ask for it is without limit, his servants must not limit theirs, lest failing to forgive others they become incapable of receiving forgiveness themselves. After these things the Lord appoints seventy disciples and sends them out to prepare for his own coming. His disciples are encouraged by the dignity of their ministry, for he said: He that heareth you heareth me. Jesus departs from Galilee for Jerusalem. He was ill received by the Samaritans, but Jesus rebukes James and John when they would call down fire upon them. He shows those who follow him the hardships of the journey, caring for none but the steadfast.

Home Reading.

Jesus Christ (Vallings), pp 106-107.

Life of Christ (Farrar), pp. 365-367, 402, 408-409, 202-204.

Parables of Our Lord (Trench), pp. 150-167.

The Life of Jesus of Nazareth (Rhees), pp. 149-160.

The Light of the World.

Readings.

Jesus at the Feast of Tabernacles—*Jerusalem.* John 7:11-53; 8:1-11.

"The Light of the World"—*Jerusalem.* John 8:12-30.

Illustrative Scripture.

In him was life; and the life was the light of men (John 1:4). Ye are the light of the world (Matt. 5:14). He shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18). Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

Questions.

1. What was being said about Jesus at Jerusalem before his arrival? John 7:11-13.
2. What caused the Jews to marvel? John 7:14-15.
3. How did Jesus tell them they might make sure whether his teaching was from God? John 7:17.
4. What difficulties did Christ's teaching raise in the minds of his hearers? John 7:25-27.
5. What different effects did the claim of Jesus to be the Christ have upon different members of the multitude? John 7:28-31.
6. Did the people understand what he meant by saying that whither he was going they could not come? John 7:32-36.
7. How did they receive his reference to the "living water"? John 7:37-44.
8. What reasons did the officers give for not arresting Jesus? John 7:45-46.
9. Who did Jesus say should cast the first stone at the sinner? John 8:7.
10. What did Jesus say about the light of the world? John 8:12.
11. Who did Jesus say bore witness of him? John 8:13-20.
12. What did Jesus say of those who did not believe in him? John 8:21-24.
13. Who is the sole source of light to mankind? John 1:4.
14. Enlightened by Christ what do Christians become? Matt. 5:14.

15. Of what service to others does God say he will make the believer's character? Ps. 37:6.
16. Of what service to themselves is their belief? Prov. 4:18.
17. To whom belongs the glory of all the good a Christian does? Recite Matt. 5:16.
18. How did Christ's words act upon the people who heard them? (Summary.)
19. What is the difference in the attitude of God and man towards sinners? (Summary.)
20. Why is the judgment against unbelievers just? (Summary.)

Summary.

The teaching of Jesus in the temple causes the people to wonder at the learning of one who, according to their ideas, had never been taught. He gives them and all who come after, the surest way to know whether his teaching be of God—he that willeth to do the will of God shall surely know. His words produce the most different effects upon the hearers of them. Christ's words act like sorters upon the people. They draw towards and unite with him his own, but leave unattracted the rest. Jesus shows how hard sinners are upon other sinners, but the mercy of God towards the sinner is not chilled by his sin. Jesus is the light of the world and those who follow him shall have light upon their path. Those who believe not shall walk in darkness and die because of their sinning against light.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 463-482.
Jesus Christ (Vallings), 131-134.
Life of Christ (Farrar), pp. 372-390.

Union with God Through Christ the One Thing Needful.

Readings.

Jesus Reproves the Unbelieving Jews and Escapes from their Hands. John 8:31-59.

Parable of the Good Samaritan—*Near Jerusalem.* Luke 10:25-37.

Jesus in the House of Martha and Mary—*Bethany.* Luke 10:38-42.

The Disciples Again Taught How to Pray—*Near Jerusalem.* Luke 11:1-13.

The Seventy Return—*Jerusalem.* Luke 10:17-24.

Illustrative Scripture.

I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15:5). He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him (John 14:21). If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him (John 14:23).

Questions.

1. Who shall know the truth? John 8:31-32.
2. Give the discourse of Jesus concerning spiritual freedom. John 8:34-59.
3. Who is the slave of sin? John 8:34.
4. Relate the parable of the Good Samaritan. Luke 10:25-37.
5. Describe the visit of Jesus to Martha and Mary. Luke 10:38-42.
6. Relate the parable of going to the friend at midnight. Luke 11:5-8.
7. What lesson did Jesus teach by this parable? Luke 11:9-10.
8. How do earthly parents respond to the prayers of their children? Luke 11:11-12.
9. What lesson does Jesus draw from this? Luke 11:13.
10. Describe the return of the seventy. Luke 10:17-20.
11. Why did Jesus rejoice? Luke 10:21-22.
12. Why did he consider the disciples blessed? Luke 10:23-34.

13. What did Jesus say of the need for union with him? Recite John 15:5.
14. How did he describe the union between God and man? John 14:21.
15. With whom will God the Father and God the Son make their abode? John 14:23.
16. What does Jesus teach regarding the nature and reward of his true disciples? (Summary.)
17. What is every one who is in the wrong? (Summary.)
18. Who only are the true children of the Father? (Summary.)
19. What is the danger of being anxious and troubled about many things? (Summary.)

Summary.

Jesus teaches that only those who live his words are his true disciples, and shall know the truth which alone can make them free. This must be so, since every one in the wrong, either in thought or deed, is a slave to his error as long as he holds to it. Only those are the true children of a father who do the deeds of that father, whether he be Abraham or God. Jesus proclaims his divine nature by plainly saying, Before Abraham was born, I am. For this the Jews tried to kill him. Jesus in the wonderful parable of the Good Samaritan replies to the question, who is my neighbor, by teaching that our main concern is to perfect our own neighborliness. By the example of Martha and Mary he warns against the danger of being anxious and troubled about many things lest one forget or neglect the one needful thing. He again teaches his disciples how to pray, showing the necessity of being determinedly in earnest; and further that if evil men know how to give good gifts, how much more their holy heavenly Father. The Seventy return and Jesus bids them rejoice that their names are written in heaven.

Home Reading.

Jesus Christ (Vallings), pp. 134-135, 138-141.
Life of Christ (Farrar), pp. 390-394, 430-432, 320-321.
Parables of Our Lord (Trench), pp. 311-336.

Suffering that Good May Come.

Readings.

A Man Born Blind is Healed on the Sabbath—*Jerusalem.* John 9:1-41.

The Good Shepherd. John 10:1-21.

Illustrative Scripture.

If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God (I Peter 2:20). That ye may be counted worthy of the kingdom of God, for which ye also suffer (II Thess. 1:5). He that taketh not his cross, and followeth after me, is not worthy of me (Matt. 10:38). They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name (Acts 5:41).

Questions.

1. What questions did the disciples ask about the man born blind and what was the reply? John 9:1-3.
2. Describe the healing of the man born blind. John 9:4-7.
3. What took place between the man and his neighbors? John 9:8-12.
4. What took place when the man was brought before the Pharisees? John 9:13-19.
5. What did his parents say of the matter? John 9:20-23.
6. What did the man himself say? John 9:24-29.
7. What was the man's final reply to the Pharisees? John 9:30-33.
8. What took place between the man and Jesus later on? John 9:35-39.
9. Relate the parable of the Good Shepherd. John 10:1-6.
10. How did Jesus describe the Good Shepherd? John 10:7-18.
11. What effect had his words upon the Pharisees? John 10:19-21.
12. What is the character of the Good Shepherd? John 10:14-15.
13. What had Jesus to say about his laying down his life? John 10:17-18.
14. Why should we be willing to do well and suffer for it? Recite I Peter 2:20.
15. What is the purpose of suffering in well-doing? II Thess. 1:5.
16. What did Christ say of those unwilling to suffer? Matt. 10:38.
17. How did the apostles feel about suffering? Acts 5:41.

18. What world-old question came into the minds of the disciples and why? (Summary.)
19. Why do the good sometimes suffer? (Summary.)
20. What caused the Pharisees to disbelieve the evidence of their own eyes and ears? (Summary.)
21. What is often the cost of service and how should Christians feel about it? (Summary.)

Summary.

The world-old question as to whether there is a necessary connection between suffering and sin comes into the disciples' minds as they see the man born blind. Did he sin or his parents? But the answer of Jesus declared that this man suffered not for the sins of himself or his parents, but in order that, through his suffering, good might come to himself and others by making manifest the works of God. Only the man's own word convinced his neighbors that he was himself. So great is the power of prejudice and wilfulness that not even the evidence of their own eyes and ears convinced the Pharisees. Even when they could no longer dispute the fact of the miracle, they rejected all evidence that Jesus had performed it. The man's own speech and demeanor shows that he was willing to suffer for the sake of the good that came of it. Jesus teaches that every disciple of his must feel the same way. Through the parable of the Good Shepherd, Jesus reinforces the lesson that sacrifice and suffering is often the cost of service; and that he and therefore his disciples gladly pay the price.

Home Reading.

Jesus Christ (Vallings), pp. 135-138.

Life of Christ (Farrar), pp. 394-401.

Miracles of Our Lord (Trench), pp. 309-333.

His Works a Proof of the Divinity of Jesus.

Readings.

Jesus in Jerusalem at the Festival of the Dedication. He Retires Beyond Jordan. John 10:22-42.

The Raising of Lazarus—*Bethany*. John 11:1-46.

Illustrative Scripture.

The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me (John 5:36). If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father (John 15:24). For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount (II Peter 1:17-18).

Questions.

1. What question did the Jews put to Jesus? John 10:24.
2. Had Jesus answered this before? John 10:25.
3. Why had they not believed? John 10:26.
4. Who believe and what is their reward? John 10:28.
5. What should prove to a believer in God that Jesus is his son? John 10:36-38.
6. What caused many of the people to believe on Jesus? John 10:41-42.
7. Who was Lazarus? John 11:1.
8. Describe what happened after Jesus received the message from the sisters. John 11:4-16.
9. What took place between Jesus and Martha? John 11:17-24.
10. What plain statement did Jesus make about the resurrection? John 11:25-26.
11. Describe the raising of Lazarus. John 11:28-44.
12. Did all who saw one raised from the dead believe? John 11:45-46.
13. What did Jesus say of the works which he did? Recite John 5:36.
14. Why is unbelief a sin? John 15:24.
15. Did the disciples of Jesus have any direct testimony from God that Jesus was his Son? II Peter 1:17-18.

Summary.

As Jesus was walking in the temple in Solomon's porch, the Jews came round about him and said, "If thou art the Christ tell us plainly." Jesus answered, I told you and ye believed not because ye are not my sheep. My sheep hear me and believe me and follow me, and I give them eternal life; and they shall never perish because my Father has given them unto me. I and the Father are one; I am the Son of God. If ye believe not me, believe me because of the works I do. Then they sought to take him, but he escaped and went away again beyond the Jordan.

Now Lazarus, the brother of Mary and Martha, was sick at Bethany. The sisters therefore sent for Jesus. When Jesus heard that Lazarus was sick he remained two days where he was; then he said to his disciples, let us return to Judea, our friend Lazarus has fallen asleep. His disciples say to him, if he has fallen asleep he will recover. Then Jesus said unto them plainly, Lazarus is dead. When Jesus came he found that Lazarus had been four days in the tomb and that many of the Jews had come to comfort Martha and Mary.

Jesus said to Martha, I am the Resurrection and the Life: he that believeth on me, though he die, yet shall he live. Believest thou this? She answered him, Yea, Lord, I have believed that thou art the Christ, the Son of God. Coming to the tomb, Jesus cried out with a loud voice, Lazarus, come forth; and he that was dead came forth. Many of the Jews saw what he did and believed on him. But some of them went away to the Pharisees and told them the things that Jesus had done.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 237-259.

Jesus Christ (Vallings), pp. 148-149.

Life of Christ (Farrar), pp. 439-442, 453-459.

Miracles of Our Lord (Trench), pp. 416-459.

The Life of Jesus of Nazareth (Rhees), pp. 160-162.

Salvation Only for Those Who Seek It.

Readings.

The Counsel of Caiaphas against Jesus. Jesus retires from Jerusalem—*Jerusalem. Ephraim.* John 11:47-54.

The Healing of the Woman on the Sabbath—*Perea.* Mark 10:1; Luke 13:10-21.

"Are there few that be saved?" Jesus warned against Herod—*Perea.* Luke 13:22-35.

Our Lord dines with a chief Pharisee on the Sabbath—*Perea.* Luke 14:1-24.

Illustrative Scripture.

If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul (Deut. 4:29). Let your conversation be as it becometh the gospel of Christ: stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil. 1:27). Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13-14).

Questions.

1. What effect had the signs done by Jesus on the chief priests and the Pharisees? John 11:47-53.
2. Describe the healing of the woman on the Sabbath and its effect on the ruler of the synagogue. Luke 13:10-14.
3. By what illustration did Jesus put his adversaries to shame? Luke 13:15-17.
4. Unto what did he liken the kingdom of God? Luke 13:18-21.
5. What was his reply to the question, "Are there few that be saved?" Luke 13:23-29.
6. Will mere knowledge of Christ secure admittance into his kingdom? Luke 13:25-27.
7. What was the reply of Jesus to the warning against Herod? Luke 13:31-35.
8. Who shall be exalted? Luke 14:11.
9. Where is full and final compensation made? Luke 14:12-14.
10. Relate the parable of the despised invitation. Luke 14:15-24.
11. What is the Lord's command to his servants? Luke 14:23.
12. How did the prophet say that one could find God? Deut. 4:29.

13. How did the apostle say we could gain faith in God? Phil. 1:27.
14. What did Jesus say of the way to destruction and the way to life? Recite Matt. 7:13-14.
15. Why did the chief priests and Pharisees give such slight consideration to the signs of the times? (Summary.)
16. Why does Jesus warn people to strive to enter the kingdom? (Summary.)
17. Will knowledge without effort enable one to enter? (Summary.)
18. What was the subject of Jesus' lament? (Summary.)
19. What is the lesson of the parable of the Great Supper? (Summary.)

Summary.

The chief priests and Pharisees do not deny that the "signs" point to Jesus as the Christ, but they are concerned not for the discovery and maintenance of the truth or to discover the will of God or do it, but to maintain their own cause. And so, with amazing folly, they conspire and take counsel how they may put Jesus to death. Jesus therefore appeared no more openly among the Jews but went into the country near the Jordan. He puts his adversaries to shame by asking whether, if it were right to loose an ox to water him on the Sabbath, was it not right to loose a daughter of Abraham whom Satan had bound for eighteen years. While he is teaching, one inquires whether they are so few that be saved. Jesus makes the warning reply, that they should strive to enter through the narrow door, since a mere acquaintance with himself and his teaching will not secure an entrance into the kingdom. He intimates that a little knowledge of himself earnestly made use of, will secure admission, while great knowledge, linked with no effort will leave its possessor unavailingly weeping without. He pathetically laments that his loving solicitude for Jerusalem has received no response; that strangers listen while the beloved of his own people turn away. Eating at the table of the Pharisee, noting how the guests chose the chief seats, he condemned the practice, saying that every one that exalteth himself shall be humbled and he that humbleth himself shall be exalted. He then advises his host to do favors to those who could not recompense him, that he might be recompensed in the resurrection of the just. Through the parable of the rejected invitations to the Great Supper, he teaches that those who wilfully and wantonly refuse God's invitation through his Son, will have their places taken by those less favored at first but more worthy, "And behold there are last that shall be first and there are first that shall be last."

Home Reading.

Life of Christ (Farrar), pp. 417-425, 429-430, 459-460.
Parables of Our Lord (Trench), pp. 107-121, 361-372.
Miracles of Our Lord (Trench), pp. 346-354.

Which Master—God or Mammon?

Readings.

What is required of True Disciples—*Perea*. Luke 14:25-35.

Parables of the Lost Sheep and the Prodigal Son—*Perea*. Luke 15:1-32.

Parable of the Unjust Steward—*Perea*. Luke 16:1-18.

Illustrative Scripture.

Moreover it is required in stewards, that a man be found faithful (I Cor. 4:2). Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10). Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord (Matt. 25:21).

Questions.

1. Who cannot be disciples of Jesus? Luke 14:25-27.
2. What illustration did Jesus use to enforce his teaching? Luke 14:28-35.
3. What fault did the Scribes and Pharisees find with Jesus? Luke 15:1-2.
4. Relate the parable of the Lost Sheep. Luke 15:3-7.
5. Relate the parable of the Lost Piece of Silver. Luke 15:8-10.
6. Relate the parable of the Prodigal Son. Luke 15:11-32.
7. What effect did the father's lovingkindness have on the older brother? Luke 15:28.
8. Relate the parable of the Unjust Steward. Luke 16:1-8.
9. What is the proper use to make of riches? Luke 16:9.
10. Can one change his nature when he turns from little things to big ones? Luke 16:10.
11. Can one be faithless to man and true to God? Luke 16:11-13.
12. Why did the Pharisees scoff at these parables? Luke 16:14.
13. What was the reply of Jesus? Luke 16:15-18.
14. What is required of stewards? I Cor. 4:2.
15. How long must we be faithful? Rev. 2:10.
16. What is the unspeakably great reward of the faithful? Recite Matt. 25:21.

17. What was the warning of Jesus to the multitudes following him? (Summary.)
18. What offsets the cost of following Jesus? (Summary.)
19. What painful truth is illustrated by the parable of the Unjust Steward? (Summary.)
20. What examples of conduct showing lack of wisdom does Jesus refer to? (Summary.)
21. To what spiritual use must Christians put earthly riches? (Summary.)

Summary.

Now the words and works of Jesus were drawing great multitudes after him: and he turned and warned them to count the cost of discipleship at the very beginning. Offsetting the cost of discipleship, Jesus shows, in three parables of grace, the value that God places even on one sinner, who leaves his sin and follows his Saviour: if they will consider it, what cost too great to attain brotherhood with Christ and sonship with God. By the parable of the Unjust Steward, is illustrated the painful truth, that those who love the world, are wiser in using and increasing their own kind of wealth for their own short day, than are the children of God in their use of the true riches for turning many to righteousness and eternal life. Jesus putting his finger on the cause of this evil state of affairs, warns his followers that he can accept no divided allegiance; that they cannot follow sin and the Saviour at the same time; that they cannot be faithless in the things of earth and faithful in the things of heaven. He also makes the startling statement that Christians must use earthly riches to make spiritual friends out of the children of this world. Earthly riches always fail whether kept or lost, but the friendship of the redeemed is a joy now and forever.

Home Reading.

Life of Christ (Farrar), pp. 414-415, 426-427, 432-434.
Parables of Our Lord (Trench), pp. 373-454

The Real Life and the Signs of it.

Readings.

Parable of the rich man and Lazarus—*Perea*. Luke 16:19-31.
 Jesus Inculcates Forbearance, Faith, Humility—*Perea*. Luke 17:1-10.

Christ's coming will be Sudden—*Perea*. Luke 17:20-37.

The Importunate Widow, the Pharisee and the Publican—*Perea*. Luke 18:1-14.

Precepts Respecting Divorce—*Perea*. Mark 10:2-12.

Illustrative Scripture.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom (Matt. 9:35). For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. 14:17). But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

Questions.

1. Relate the parable of the rich man and Lazarus. Luke 16:19-31.
2. Has God provided already the best means to persuade men to accept salvation? Luke 16:29-31.
3. What shall we do when a brother sins? Luke 17:3.
4. What when he turns again to us? Luke 17:4.
5. What should be our feeling towards God after well doing? Luke 17:10.
6. What did Jesus teach concerning the coming of the kingdom of God? Luke 17:20-21.
7. Relate the parable of the Importunate Widow. Luke 18:1-5.
8. What comment did Jesus make on this parable? Luke 18:6-8.
9. Relate the parable of the Pharisee and the Publican. Luke 18:9-13.
10. After what manner was the prayer of the Publican? Luke 18:13.
11. What was the comment of Jesus on this parable? Luke 18:14.
12. What did Christ teach concerning divorce? Mark 10:2-12.
13. What example as to employing their time did Jesus set his disciples? Matt. 9:35.
14. What is not and what is the kingdom of heaven? Recite Rom. 14:17.
15. Who have all the really good things of this life? Matt. 6:33.

16. What does Jesus teach by the story of the rich man and the beggar? (Summary.)
17. What happens to those who seek to gain for themselves all there is of earthly life? (Summary.)
18. How may we keep all of the earthly life worth keeping? (Summary.)

Summary.

Jesus teaches, by the story of the rich man and the beggar named Lazarus, that the one important thing in this life, is to use it as a preparation for the life to come; and that those who will not be persuaded to believe this by God's living teachers, will not be persuaded, though one should rise from the dead. In direct words he tells his disciples to beware of causing others to stumble, and to take heed to themselves, so that they should be ready to forgive at all times. He then shows his disciples that all power comes from God, and that there is nothing we do for him that he could not do for himself. Christ rebukes the Pharisees by telling them that in looking for the kingdom of heaven from without, they are overlooking its existence among them and within the men about them. The coming of the kingdom of God cannot be observed like the rising sun or an oncoming cloud. It is within and among men as invisible and mysterious as life itself. Indeed it is the highest kind of life; and those who seek to gain for themselves all there is of earthly life shall lose the real life of the kingdom of God; but whosoever shall lose his earthly life in the infinitely higher one, shall thus preserve all of the earthly life that is worth preserving. No one will ever need to ask any question concerning the second coming of Christ; every one will know of it without being told. Encouraging his disciples to pray, Jesus asked them, if the unrighteous judge out of his selfishness hears prayer, how much more the righteous God out of the abundance of his love. But in the parable of the Pharisee and the Publican Jesus warns them that while being earnest in prayer they should likewise be humble. Answering a question of the Pharisee, Jesus takes the opportunity to give the whole weight of his authority to the sacredness of marriage.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 401-422.

Jesus Christ (Vallings), pp. 143-147.

Life of Christ (Farrar), pp. 415-417, 427-429, 433, 443-449.

Parables of Our Lord (Trench), pp. 455-483, 491-512.

Miracles of Our Lord (Trench), pp. 355-362.

Part 6 — 17

Following Jesus.

Readings.

Jesus Receives and Blesses Little Children—*Perea*. Mark 10: 13-16.

The Rich Young Man. The Laborers in the Vineyard—*Perea*. Mark 10: 17-31; Matt. 20: 1-16.

Jesus a Third Time Foretells His Death and Resurrection—*Perea*. Mark 10: 32-34.

Who Shall Have First Place Among the Disciples—*Perea*. Mark 10: 35-45.

Healing of the Two Blind Men near Jericho. Luke 18: 35-43.

Illustrative Scripture.

Submitting yourselves one to another in the fear of God (Eph. 5:21). Be kindly affectioned one to another with brotherly love; in honour preferring one another (Rom. 12:10). We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself (Rom. 15: 1, 3). Bear ye one another's burdens, and so fulfill the law of Christ (Gal. 6:2).

Questions.

1. Describe Christ's blessing of the little children. Mark 10: 13-16.
2. What question did the rich young man put to Jesus? Mark 10: 17.
3. What was the reply of Jesus and the young man's answer? Mark 10: 18-20.
4. Will mere morality win eternal life? Mark 10: 21.
5. What effect did the statement of Jesus have on the young man? Mark 10: 22.
6. Do riches hinder their possessor in following Jesus into the kingdom of God? Mark 10: 23-27.
7. What rewards did Jesus promise his followers? Mark 10: 29-30.
8. Narrate the parable of the laborers in the vineyard. Matt. 20: 1-16.
9. How did Jesus foretell his death and resurrection? Mark 10: 32-34.
10. Who shall be first among Christ's disciples? Mark 10: 43-44.
11. Describe the healing of the blind man near Jericho. Luke 18: 35-43.
12. Ought the followers of Christ to dare to disregard his example? Eph. 5:21.

13. Following his example what should our conduct be towards each other? Recite Rom. 12: 10.
14. How should we act toward the weak? Rom. 15. 1, 3.
15. How may we fulfill the law of Christ? Gal. 6: 2.
16. For human beings, what is the only thing absolutely necessary? (Summary.)
17. What prevented the young ruler from following the Lord and what was the comment of Jesus upon this? (Summary.)
18. What is the teaching of the parable of the laborers in the vineyard? (Summary.)
19. What did Jesus say was the road to greatness? (Summary.)

Summary.

Jesus gives to children their rightful importance by his teaching and by his example. A rich young ruler, who excites the love of Jesus by his earnestness and the purity of his life, asks Jesus what must he do to inherit eternal life. Notwithstanding his high morality he lacks the one thing, without which all the rest goes for naught—the one thing for which all his goodness is but the preparation. That one thing was companionship with Christ. Lacking this all the young man's virtue, which was great, was but the beauty of the blossom which would bring no fruit. Because the care of his property prevented his following the Lord, he was directed to give it away. And he went away sorrowful, Jesus saying to his disciples, "How hardly shall they that have riches enter into the kingdom of God."

In the parable of the laborers in the vineyard, Jesus teaches that it is better to trust to the grace of God than to bargain with him; and that those who do bargain with the Lord should not complain when they receive only wages, while others receive gifts. Jesus the third time foretells his death and resurrection, rebuking both the ambition of James and John and the indignation of the other disciples concerning them. Jesus teaches the lesson wonderfully fruitful in both service and contentment, that whosoever would become great must serve. In healing a blind man near Jericho, Jesus again emphasizes the fact that faith is the bridge between man and the help of God.

Home Reading.

Life of Christ (Farrar), pp. 462-465.
Miracles of Our Lord (Trench), pp. 460-467.
Parables of Our Lord (Trench), pp. 168-192.

The Return to Jerusalem.

Readings.

The Visit to Zacchaeus. The Parable of the Ten Pounds—*Jericho*. Luke 19:1-28.

Jesus Arrives at Bethany Six Days Before the Passover. John 11:55-57; 12:1, 9-11.

Our Lord's Public Entry into Jerusalem—*Bethany. Jerusalem*. Luke 19:29-38; John 12:16-19; Luke 19:39-44; Matt. 21:10-11.

The Barren Fig Tree. The Cleansing of the Temple—*Bethany. Jerusalem*. Mark 11:12-25; Matt. 21:18-22.

Illustrative Scripture.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass (Zech. 9:9). Our Lord Jesus Christ who is the King of kings, and Lord of lords (I Tim. 6:14-15). Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (I Tim. 1:17).

Questions.

1. Describe the visit to Zacchaeus, the rich man who followed the Lord gladly and quickly. Luke 19:1-10.
2. Narrate the parable of the Ten Pounds. Luke 19:11-28.
3. Can we keep what the Lord has given us if we do not use it? Luke 19:26.
4. Do miracles convince determined disbelievers? John 12:1, 9-11.
5. Describe the triumphal entry into Jerusalem. Luke 19:29-38.
6. Did the disciples understand these things? John 12:16-18.
7. What effect did the sight of Jerusalem have upon Jesus? Luke 19:41-44.
8. What was his lament? Luke 19:42.
9. What effect did the entry of Jesus into Jerusalem have upon the city? Matt. 21:10-11.
10. Describe the second cleansing of the temple. Mark 11:15-18.
11. Describe the incident of the barren fig tree. Mark 11:12-14.
12. By what startling imagery did Jesus call attention to the power of faith? Mark 11:22-24.
13. How did the Old Testament describe the entry of Jesus into Jerusalem? Zech. 9:9.

14. How does St. Paul describe the kingship of Jesus? I Tim. 6: 14-15.
15. How does St. Paul describe our King? Recite I Tim. 1: 17.
16. What good example did the rich Zacchaeus set for rich and poor? (Summary.)
17. How did his riches and his companionship with God compare in his eyes? (Summary.)
18. Upon whom does Jesus visit the severest condemnation? (Summary.)
19. How did Jesus in the temple illustrate the power of one man in the right against many in the wrong? (Summary.)

Summary.

On his way to Jerusalem to keep the Passover, Jesus passed through Jericho. And behold Zacchaeus, a chief publican and rich, first determinedly seeks the Lord's presence and then joyfully accepts his invitation to make haste and come after him. By the grace of God this rich man let nothing stand in the way of following his Saviour into the kingdom. His goods were as nothing compared with the companionship of God. The Lord comforts those to whom is given little wealth or small ability and spurs on those to whom he has given more liberally, by showing that those who use faithfully what they have are rewarded because of their faithfulness whether their gifts are great or small. But doing nothing, whether with little or much, brings the severest condemnation. Six days before the Passover, Jesus comes to Bethany, the home of Mary, Martha and Lazarus. On the morrow Jesus makes his triumphal entry into Jerusalem, a great multitude meeting him carrying branches of palm trees and crying out, "Hosanna; blessed is the King that cometh in the name of the Lord." Sunday evening Jesus returns to Bethany with the twelve. On Monday morning, returning from Bethany to Jerusalem, he curses the barren fig tree. It has the outward and attractive signs of fruitfulness, but bears no fruit. He casts out those that bought and sold in the temple, offending the high priests and scribes who dare not destroy him for fear of the multitude. In the evening he again went out of the city. Returning on Tuesday morning to Jerusalem the disciples wonder at the fig tree withered from the roots; but Jesus says have faith in God, and ye shall be able to do likewise.

Home Reading.

- Jesus Christ (Vallings), pp. 160-163.
 Life of Christ (Farrar), pp. 465-469, 474-483.
 Miracles of Our Lord (Trench), pp. 468-479.
 Parables of Our Lord (Trench), pp. 513-522.
 The Life of Jesus of Nazareth (Rhees), pp. 162-165, 167-172.

Warning Those Who Sin Against the Light.

Readings.

Christ's Authority Questioned—Parable of the Two Sons—*Jerusalem.* Matt. 21:23-32.

Parable of the Wicked Husbandmen—*Jerusalem.* Matt. 21:33-46.

Parable of the Marriage of the King's Son—*Jerusalem.* Matt. 22:1-14.

Tribute to Caesar—*Jerusalem.* Matt. 22:15-22.

Illustrative Scripture.

See that ye refuse not him that speaketh (Heb. 12:25). God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son (Heb. 1:1-2). Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1).

Questions.

1. What did the chief priests and elders ask Jesus concerning his authority and what reply did he make? Matt. 21:23-25.
2. What motives influenced them in searching for an answer? Matt. 21:25-27.
3. Relate the parable of the Two Sons and the Vineyard. Matt. 21:28-31.
4. What warning did this parable carry with it? Matt. 21:31-32.
5. Relate the parable of the Wicked Husbandmen. Matt. 21:33-41.
6. What warning did Jesus pronounce in connection with this parable? Matt. 21:42-45.
7. Relate the parable of the marriage of the King's Son. Matt. 22:1-13.
8. What broad warning concluded this parable? Matt. 22:14.
9. What object did the Pharisees have in asking him further questions? Matt. 22:15.
10. How did Jesus answer their inquiry about tribute to Caesar? Matt. 22:16-22.
11. What warning is given us regarding the words of Jesus? Heb. 12:25.
12. How has God spoken to men? Heb. 1:1-2.
13. What is our duty regarding the words of Jesus? Recite Heb. 2:1.

14. What did the reasoning and answer of the chief priests reveal? (Summary.)
15. What did the parables of the Two Sons and the Wicked Husbandmen set before them? (Summary.)
16. How does Jesus continue his warnings? (Summary.)

Summary.

The chief priests and elders interrupt Jesus in his teaching in the temple, to ask whence came his authority. Their reasoning among themselves and their answer to Jesus' own question, revealed their own dishonesty and hypocrisy in trying to cover up the truth, while pretending to search for it. In the parables of the Two Sons and the Wicked Husbandmen, he vividly sets before them the danger of resisting the truth with eyes wide open. They understand his warning; but instead of heeding it, they but hate him the more. In the parable of the Marriage of the King's Son, Jesus continues his warnings to those who wilfully decline the invitation of a King, concluding with the solemn words "For many are called, but few are chosen." Failing to find occasion against Jesus under their own law or the teaching of their own prophets, the Pharisees are driven to the endeavor to catch Jesus in the meshes of the Roman law; but his famous reply, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's," utterly defeats them. Silenced, filled with wonder but unpersuaded, they turn away.

Home Reading.

Jesus Christ (Vallings), pp 164-165.
Life of Christ (Farrar), pp. 490-501.
Parables of Our Lord (Trench), pp. 193-247.
The Life of Jesus of Nazareth (Rhees), pp. 172-174.

Conflict with Unbelief.*Readings.*

The Sadducees Question the Resurrection—*Jerusalem*. Luke 20: 27-40.

The Two Great Commandments—*Jerusalem*. Mark 12: 28-34.

How is Christ the Son of David?—*Jerusalem*. Matt. 22: 41-46.

Warnings Against the Evil Example of the Scribes and the Pharisees—*Jerusalem*. Matt. 23: 1-39.

Certain Greeks Desire to See Jesus—*Jerusalem*. John 12: 20-36.

Reflections upon the Unbelief of the Jews—*Jerusalem*. John 12: 37-50.

Illustrative Scripture.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God (Heb. 3: 12). Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Col. 2: 8). O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith (I Tim. 6: 20-21).

Questions.

1. What questions did the Sadducees put to him concerning the resurrection? Luke 20: 27-33.
2. What statement did Jesus make concerning the resurrection? Luke 20: 34-36.
3. What proof from the Scriptures did he give them? Luke 20: 37-40.
4. Relate the conversation between Jesus and the scribe about the "great commandment." Mark 12: 28-34.
5. How is Christ's reply given in Matthew? Matt. 22: 37-40.
6. How is Christ the Son of David? Matt. 22: 41-46.
7. Why should the people obey the words of the Pharisees and not follow their works? Matt. 23: 1-3.
8. Why should the people beware of the scribes? Matt. 23: 3-12.
9. What were some of the woes pronounced against the scribes and Pharisees? Matt. 23: 13-39.

10. Relate the incident of the Greeks seeking Jesus. John 12:20-36.
11. Did any one of the rulers believe on Jesus? John 12:37-43.
12. Against what does the Bible most solemnly warn us? Heb. 3:12.
13. How does Paul express this same warning? Col. 2:8.
14. How does he put this same warning to his favorite pupil? Recite I Tim. 6:20-21.
15. How did Jesus answer the disbelief of the Sadducees in the resurrection? (Summary.)
16. How did he reply to those asking which is the Great Commandment? (Summary.)
17. What did the voice of Jesus and the voice of God make real to the disciples? (Summary.)
18. What effect does this sense of reality have upon the followers of Christ? (Summary.)

Summary.

Now come certain of the Sadducees who believe there is no resurrection. To their question, founded upon the nature of things on earth, Jesus replies that in the resurrection they neither marry nor are given in marriage, but are as angels in heaven. He adds the reproof that while quoting the scriptures they do not know their plain meaning, since Moses taught the resurrection from the dead when he spoke of the God of Abraham, Isaac and Jacob. The God of their fathers is not a God of the dead but of the living. To those asking which is the great commandment, he replies that the first is to love God, and the second, like unto it, is to love one's neighbor, for upon these two commandments hang the whole law and the prophets. Jesus shows that if David called the Christ, Lord, he must as a prophet have recognized him as more than a son. The coming of the Greeks is the harbinger of the coming glory of Christ's conquest of the world; but the knowledge that this fruit of his ministry can only come through death saddens him. Nevertheless a great principle comforts and steadies him—one's human life must even be hated when it stands between him and the life eternal. Now God the Father speaks from heaven. Thus both the voice of the Christ and the voice of the Father were making real to the disciples the glory and the power of the life eternal. Hereafter neither the love of human life nor the fear of human death will cause the follower of Christ to sacrifice the life of eternity to the life of time. But the unbeliever abiding in darkness will lose himself.

Home Reading.

Jesus Christ (Vallings), pp. 166-171.

Life of Christ (Farrar), pp. 501, 514, 483-485.

The Life of Jesus of Nazareth (Rhees), pp. 174-177.

Be Ye Also Ready.

Readings.

The Widow's Two Mites. Mark 12: 41-44.

Jesus Foretells the Destruction of the Temple. Matt. 24: 1-26.

The Signs of Christ's Coming—*Mount of Olives*. Matt. 24: 27-36.

Watchfulness Enjoined—*Mount of Olives*. Matt. 24: 37-51.

Illustrative Scripture.

Take ye heed, watch and pray: for ye know not when the time is (Mark 13: 33). Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch (Mark 13: 35-37). And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5: 23).

Questions.

1. Relate the incident of the Widow's Two Mites. Mark 12: 41-44.
2. What was the prediction of Jesus concerning the temple? Matt. 24: 1-2.
3. What double question did the disciples put to Jesus? Matt. 24: 3.
4. What kind of times would precede the destruction of Jerusalem? Matt. 24: 4-8.
5. What would happen to the disciples and what must their conduct be? Matt. 24: 9-14.
6. How did Christ describe the end of Jerusalem? Matt. 24: 15-22.
7. Should they believe the reports that Christ had reappeared? Matt. 24: 23-26.
8. What shall be the nature of the real second coming of Christ? Matt. 24: 27.
9. How did Jesus apply the parable of the Fig Tree to what he said about the fall of Jerusalem. Matt. 24: 32-35.
10. In contrast to the certainty of the signs preceding the fall of Jerusalem, how did he describe the unexpectedness of his own second coming? Matt. 24: 36-42.

11. How did he apply the "Thief in the Night" to enforce their teaching? Matt. 24:43-44.
12. What is the conduct and what shall be the fate of the evil servant? Matt. 24:48-51.
13. What warning advice of Jesus fits every person all his life under all circumstances? Recite Mark 13:33.
14. Not knowing the time of the coming of the Lord, what is our duty? Mark 13:35-37.
15. What was Paul's prayer regarding the coming of Christ? I Thess. 5:23.
16. What lesson did Jesus draw from the contributions to the treasury of the temple? (Summary.)
17. How did Jesus' prediction concerning the temple strike his disciples? (Summary.)
18. What should be the most important effect of the promised second coming of Christ? (Summary.)

Summary.

Through the incident of the Widow's Mites Jesus teaches that those who need all that they receive to live upon and still give to the Lord of their insufficiency, gain more spiritual profits than those who only know by their books that they have given at all. The Lord, like an expert accountant, shows to those who give large gifts from a surplus, their comparatively small spiritual profits where they may be expecting large ones. Looking at all the magnificence and strength of the temple, Jesus declares that not one stone of it shall be left upon another. The wondering disciples ask him privately when these almost unbelievable things shall come to pass. Jesus tells them what the signs of the coming destruction shall be and the nature of it. He warns them that his second coming shall not be at that time, and then passes on to describe the signs of his second coming, ending with the warning, "Be ye also ready." In describing the conduct of the faithful and wise servant, he describes what should be the most important effect of the promised second coming of Christ upon his disciples. Watch, pray, be faithful, be wise, be ready as one who would joyfully meet his Lord each coming hour.

Home Reading.

Life of Christ (Farrar), pp. 515-522.

Forethought, Diligence and Faithfulness Necessary on the Way to Heaven.

Readings.

Parables of the Ten Virgins and the Talents—*Mount of Olives*.
Matt. 25:1-30.

“Inasmuch as Ye Did It Unto One of the Least of These”—
Mount of Olives. Matt. 25:31-46.

Illustrative Scripture.

Moreover it is required in stewards, that a man be found faithful (I Cor. 4:2). Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10). Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7:21).

Questions.

1. How did Christ describe the condition of the Church at the end of the world? Matt. 25:1.
2. Relate the parable of the Ten Virgins. Matt. 25:1-12.
3. What did Christ say was the teaching of this parable? Matt. 25:13.
4. Is the time of waiting and watching to be spent in idleness? Relate the parable of the Talents. Matt. 25:14-30.
5. Was there any difference in the reward between the faithful users of many or few talents? Matt. 25:20-23.
6. Why was the receiver of one talent condemned? Matt. 25:24-30.
7. How are the talents “delivered” and the talents “gained” to be used in the absence of the King? Relate Christ’s account of the Day of Judgment. Matt. 25:31-46.
8. What is the final test of the Christian life? Matt. 25:40.
9. What feeling characterized both the commended and the condemned? Matt. 25:37-39, 44.
10. What was to be the punishment of the one class and the reward of the other? Matt. 25:46.
11. What is required of Christians as stewards? I Cor. 4:2.
12. How long must they be faithful? Rev. 2:10.
13. Who shall enter into the kingdom of heaven? Recite Matt. 7:21.
14. What does Jesus teach in the parable of the Ten Virgins? (Summary.)
15. What does he teach in the parable of the Talents? (Summary.)
16. What does he teach in the parable of the Sheep and the Goats? (Summary.)

Summary.

In the parable of the Ten Virgins, Jesus teaches the necessity of care, forethought and watchfulness in religious as well as worldly affairs. In the parable of the Talents he enforces the needful lesson that diligence, exertion and faithfulness are as essential in the business of the Lord as in the business of mankind. Taking another point of view, in the parable of the Sheep and the Goats, he teaches that faithfulness in our service to each other is the only sure sign that we are faithful to God.

Home Reading.

Life of Christ (Farrar), pp. 522-523.

Our Lord's Parables (Trench), pp. 248-289.

The Life of Jesus of Nazareth (Rhees), pp. 177-180.

Love of the Master Leads to Good Fellowship Among His Servants.

Readings.

The Rulers Conspire. The Supper at Bethany. The Treachery of Judas—*Jerusalem. Bethany.* Matt. 26:1-16.

Preparation for the Passover—*Bethany. Jerusalem.* Luke 22:7-13.

Before Supper—*Jerusalem.* Luke 22:14-18.

Jesus Washes the Feet of his Disciples. Which Shall be Accounted Greatest—*Jerusalem.* John 13:1-20; Luke 22:24-30.

Illustrative Scripture.

The servant of the Lord must not strive; but be gentle unto all men (II Tim. 2:24). Blessed are the meek: for they shall inherit the earth (Matt. 5:5). Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men (Titus 3:1-2)

Questions.

1. What counsel did the chief priests and elders now take together? Matt. 26:3-4.
2. Did the people sympathize with the rulers? Matt. 26:5.
3. What took place at the house of Simon the Leper? Matt. 26:6-13.
4. Tell of the interview between Judas and the chief priests. Matt. 26:14-16.
5. Tell how the disciples found a place to prepare for the Passover. Luke 22:7-13.
6. What did Jesus say when he sat down? Luke 22:14-18.
7. Describe the scene of the washing of the disciples' feet by Jesus. John 13:1-11.
8. What lesson did Jesus seek to teach by washing his disciples' feet? John 13:14.
9. What is the use of all knowledge? John 13:17.
10. What contention arose among the disciples? Luke 22:24-30.
11. What must the Lord's servant be? II Tim. 2:24.
12. Who shall inherit the earth? Matt. 5:5.
13. Of what did Paul tell Titus to put the Christian in mind? Recite Titus 3:1-2.

14. What did the disciples call a waste and what did Jesus call it? (Summary.)
15. What did Jesus teach his disciples about the elements of true greatness? (Summary.)
16. What is the surest guarantee of good conduct among men? (Summary.)

Summary.

Jesus now plainly tells his disciples of his coming crucifixion. The chief priests and elders at the same time are conspiring to kill him. While dining at the house of Simon in Bethany, a woman anoints his feet with precious ointment. The disciples called this a waste, because the price of it could have been given to the poor: but Jesus called this expense in his honor a good work, saying, wherever the gospel shall be preached, what this woman has done shall be spoken of for a memorial of her. Now Judas Iscariot goes to the chief priests and sells the life of Jesus for thirty pieces of silver. On Thursday Jesus sends Peter and John to make ready a room for the Passover. Here he and his disciples eat their last supper together. Before the supper Jesus washes the feet of his disciples, teaching them, "If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet." At this solemn time there arose a contention among the disciples as to who should be recognized as the greatest. But Jesus, reproving this conduct, shows them that among his disciples, the greater one becomes, the more considerate he should be. Love of God is the surest guarantee of good conduct among men.

Home Reading.

Jesus Christ (Vallings), pp. 172-175.

Life of Christ (Farrar), pp. 469-474, 524-536.

Parting Words of Comfort.

Readings.

Jesus Points Out the Traitor. Judas Withdraws—*Jerusalem*.
John 13:21-35.

Jesus Foretells the Fall of Peter and the Dispersion of the
Disciples—*Jerusalem*. John 13:36-38; Matt. 26:31-35; Luke 22:
31-38.

The Lord's Supper—*Jerusalem*. Matthew 26: 26-29.

Jesus Comforts His Disciples. The Holy Spirit Promised—
Jerusalem. John 14:1-31.

Illustrative Scripture.

As one whom his mother comforteth, so will I comfort you (Is. 66:13). I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper (Heb. 13:5-6). Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not (Jer. 14:9). The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23).

Questions.

1. What astonishing thing concerning themselves did Jesus make known to his disciples? John 13:21.
2. How did Jesus designate the traitor? John 13:22-26.
3. Describe the withdrawal of Judas. John 13:27-30.
4. How shall men know Christ's disciples? John 13:34-35.
5. How did Jesus predict the fall of Peter and the dispersion of the disciples? John 13:36-38; Matt. 26:31-35; Luke 22:31-34.
6. What change of attitude toward the world would the disciples now find necessary? Luke 22:35-36.
7. Describe the institution of the Lord's Supper. Matt. 26:26-29.
8. How did Christ comfort his disciples? John 14:1-4.
9. What was Thomas's question about the way whither Jesus was going and the reply? John 14:5-7
10. What was Philip's request concerning the Father and the reply? John 14:8-11.
11. Whom would the Father send in Christ's name? John 14:16-17; 25-26.
12. How will God comfort his people? Isaiah 66:13.
13. What is the comfortable assurance of the believer? Heb. 13:5-6.

14. What is the prayer of the believer for the comfort of God's presence? Jer. 14:9.
15. What are the comforting fruits of the spiritual life of the believer? Recite Gal. 5:22-23.
16. What is the distinguishing mark of a disciple of Christ? (Summary)
17. Why may the Christian take comfort as well as courage in the presence of death? (Summary.)
18. What would the Holy Spirit do for the disciples? (Summary.)
19. Why was Jesus telling his disciples what was in the future? (Summary.)

Summary.

Jesus becomes troubled in spirit as he reveals to his disciples that one of them shall betray him. Relieving their suspense, he points out Judas as his betrayer; and Judas goes out into the night. When he has gone out, Jesus tells the rest that the distinguishing mark of his disciples is love for one another. He foretells his coming arrest and the scattering of his disciples. To Peter's impetuous protestations of faithfulness, Jesus replies that Peter will deny him when the test shall come. As they are eating, Jesus declares that the eating of the blessed and broken bread and drinking of the cup, shall be symbols by which they shall particularly keep him in remembrance. Jesus comforts his sorely tried disciples saying, Let not your heart be troubled: in my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you, and the Father shall give you another Comforter, even the Holy Spirit; and he shall teach you all things, and bring to remembrance all that I have said unto you. Peace I leave with you; my peace I give unto you. I go away, but I come again. Now I have told you before it come to pass, that when it is come to pass, you may believe.

Home Reading.

Life of Christ (Farrar), pp. 536-547.

That in Me Ye May Have Peace.

Readings.

Christ the True Vine. His Disciples Hated by the World.
John 15:1-27.

"In the World Ye Shall Have Tribulation, but be of Good Cheer"—*Jerusalem*. John 16:1-33.

Illustrative Scripture.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee (Job 22:21). Let us therefore follow after the things which make for peace (Rom. 14:19). Great peace have they which love thy law (Ps. 119:165). And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).

Questions.

1. How did Christ use the example of the vine to illustrate the relationship between himself, his Father and his disciples? John 15:1-6.
2. Who are sure to have their prayers answered? John 15:7.
3. Who are Christ's friends? John 15:14.
4. What is the relationship between the Christian and the world? John 15:18-20.
5. What was the sin of those who rejected Christ? John 15:21-25.
6. Who were to be the witnesses of Christ? John 15:26-27.
7. Why were the coming trials told to the disciples? John 16:1-4.
8. Why was it expedient that Jesus should go away? John 16:5-7.
9. How would the followers of Jesus be guided into the truth after his death? John 16:12-13.
10. What did Jesus say about his going? John 16:16-32.
11. Why had Jesus spoken all these things? John 16:33.
12. What was the advice of the Old Testament sage about peace? Job 22:21.
13. What was St. Paul's advice? Rom. 14:19.
14. What was the experience of the Psalmist regarding peace? Ps. 119:165.
15. To what kind of peace were sage and apostle and Psalmist referring? Recite Phil. 4:7.
16. Though sorrow was coming what was to be the state of mind of the disciples? (Summary.)

17. Why had Jesus spoken to the disciples of the power of union with him, the companionship of suffering, the guidance of the Holy Spirit and the joy that cannot be taken away? (Summary.)
18. Why should every Christian be of good cheer? (Summary.)

Summary.

Jesus continuing his discourse, teaches that he is the vine, his Father the husbandman, and his disciples the branches. The unfruitful branch the Father takes away, but the branch bearing fruit he cares for, that it may bear more fruit. Together with Jesus his disciples can accomplish much; but apart from him they can do nothing. If the world hate the Lord, his servants should not expect better treatment than their master, but should rather glory in being partakers of the same treatment. Jesus is going away, but the Comforter, the Holy Spirit, is coming, who shall guide his followers into all truth. Sorrow is coming, but nevertheless they shall rejoice with a joy that cannot be taken away. Concluding his teaching Jesus says, "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world"

Home Reading.

Life of Christ (Farrar), pp. 547-550.

Jesus Christ (Vallings), pp. 175-176.

The Life of Jesus of Nazareth (Rhees), pp. 185-187.

Thy Will be Done.

Readings.

Christ's Last Prayer with His Disciples—*Jerusalem*. John 17: 1-26.

Gethsemane—*Mount of Olives*. Matt. 26: 30, 36-46; John 18: 2-3; Matt. 26: 47-56; Mark 14: 51-52.

Illustrative Scripture.

I delight to do thy will, O my God: yea, thy law is within my heart (Ps. 40: 8). I seek not mine own will, but the will of the Father which hath sent me (John 5: 30). As the servants of Christ, doing the will of God from the heart (Eph. 6: 6). And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (I John 2: 17).

Questions.

1. What were some of the things that Jesus prayed for? John 17.
2. Where did Jesus and his disciples go after supper? Matt. 26: 30.
3. Arriving at Gethsemane, what did he tell the disciples to do? Matt. 26: 36.
4. Whom did he take with him and what did he say to them? Matt. 26: 37-38.
5. Describe Christ's agony in Gethsemane. Matt. 26: 39-46.
6. What had Judas been doing in the meantime? John 18: 2-3.
7. How did Judas betray his master? Matt. 26: 48-50.
8. Why did Jesus wish no resistance to be made to his arrest? Matt. 26: 51-54.
9. What did all his disciples then do? Matt. 26: 56.
10. Did any attempt to follow him? Mark 14: 51-52.
11. What was the declaration of the Psalmist regarding the will of God? Ps. 40: 8.
12. What was the declaration of Christ? John 5: 30.
13. Following his example what should be our conduct? Eph. 6: 6.
14. What will then be our reward? Recite I John 2: 17.
15. What prayer did Jesus make for his disciples? (Summary.)
16. What was the prayer of Jesus in the Garden? (Summary.)
17. Why did Jesus refuse to ask for the help of angels? (Summary.)

Summary.

Jesus then prays to his Father, saying that by his authority he gives eternal life to his followers; that to know God and his Son Jesus, whom he has sent, is life eternal. He then prays for his disciples, that they may be kept free from evil, and that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And when they had sung a hymn they went out to the Mount of Olives, into the Garden of Gethsemane. In sorrow and sore trouble, he prays, saying, "My Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt." But his disciples sleep. Finishing his prayer, he awakes the disciples saying, "Behold he is at hand that betrayeth me." Then Judas coming with a band of soldiers betrays Jesus to them by kissing him. They arrest Jesus; Peter resisting, cuts off the ear of the high priest's servant with a sword. Jesus commands him to put up the sword, saying that even now he could have the help of twelve legions of angels for the asking, but "How then should the Scripture be fulfilled that thus it should be?" Then all the disciples left him and fled.

Home Reading.

Life of Christ (Farrar), pp 550-565.

The Life of Jesus of Nazareth (Rhees), pp. 188-191.

Miracles of Our Lord (Trench), pp. 480-485.

The King and the Kingdom.

Readings.

Jesus Before Caiaphas. Peter's Denial—*Jerusalem*. John 18: 12-18; Mark 14: 66-72; John 18: 19-24; Matt. 26: 57-68.

Jesus Before Pilate and Herod. Matt. 27: 1-2; John 18: 28-38; Luke 23: 4-12.

Illustrative Scripture.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not (Is. 53:3). But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Is. 53:5). He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Is. 53:7).

Questions.

1. Where was Jesus taken after his arrest? John 18: 12-14.
2. Relate the circumstances connected with the denial of Christ by Peter. John 18: 15-18; Mark 14: 66-72.
3. Describe the examination before Annas. John 18: 19-24.
4. Describe the trial before the high priest. Matt. 26: 57-68.
5. As a result of the Jewish trial what determination did the Jewish rulers come to? Matt. 27: 1-2.
6. Why did they bring Jesus before Pilate? John 18: 31.
7. What was Pilate's question about the kingdom of Jesus? John 18: 33.
8. What did Jesus say of his kingdom? John 18: 36.
9. To what end did Jesus come into the world? John 18: 37.
10. What was the judgment of Pilate? John 18: 38.
11. Describe the scene before Herod. Luke 23: 8-12.
12. How had the prophet hundreds of years before, most accurately described Christ's general treatment by men? Isaiah 53: 3.
13. Who made necessary the sufferings of Christ and who profits by them? Recite Isaiah 53: 5.
14. How had the prophet before described the uncomplaining side of the character of Jesus? Isaiah 53: 7.

15. What brought Peter to tears and repentance? (Summary.)
16. What plain declaration did Jesus make before the high priest? (Summary.)
17. What was the answer of Jesus to Pilate relative to his kingship? (Summary.)

Summary.

Jesus is first brought before Annas, the father-in-law of Caiaphas, the high priest for that year. Peter and John follow Jesus into the house. There Peter denies that he knows the Lord. A second and a third time Peter denies knowing the Lord and straightway the second time the cock crew. Then remembering the words of Jesus, he went out and wept bitterly. Jesus refuses to defend himself before Annas, and Annas sends him bound unto Caiaphas, where the whole council sought false witness against Jesus, that they might put him to death. But they found it not. The high priest asking him if he is Christ, the Son of God, Jesus asserts that he is. This they all declare to be blasphemy and worthy of death. In the morning the chief priests and elders make plans to put Jesus to death; and to this end they bring him before Pilate, the Roman governor, who alone has power to pronounce judgment of death against him. Privately examined by Pilate, Jesus answers that he is indeed a king, but that his kingdom is not of this world, and that he has come into the world to bring the truth to men. Pilate, returning to the Jews says, "I find no crime in him." Learning from the Jews that Jesus is a Galilean, Pilate seeks to avoid the responsibility of dealing with him by sending him to Herod; but Jesus would answer Herod nothing. So Herod and his soldiers mocking Jesus, clothe him in gorgeous apparel and send him back to Pilate.

Home Reading.

Jesus Christ (Vallings), pp. 176-182.

Life of Christ (Farrar), pp. 565-597.

The Life of Jesus of Nazareth (Rhees), pp. 191-195.

The Old Testament Scripture Fulfilled in the Events of the New.

Readings.

Pilate Seeks to Release Jesus. The People Demand Barabbas. Luke 23:13-16; Matt. 27:15-30; John 19:4-16.

Judas Hangs Himself. Matt. 27:3-10; Acts 1:18-19.

The Crucifixion. Luke 23:26-34; John 19:19-24; Luke 23:35-43; John 19:25-27; Matt. 27:45-56; John 19:31-37.

Illustrative Scripture.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted (Is. 53:4). All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all (Is. 53:6). But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

Questions.

1. What did Pilate do when Herod returned Jesus to him? Luke 23:13-16.
2. What was the custom at the feast and what question did Pilate put to the people concerning it? Matt. 27:15-18.
3. What answer was returned and why? Matt. 27:20-23.
4. How did Pilate respond to the demands of the people? Matt. 27:24-26.
5. What did the soldiers do with Jesus? Matt. 27:27-30.
6. What was the end of Judas? Matt. 27:3-10; Acts 1:18-19.
7. Describe the journey to Golgotha and the crucifixion. Luke 23:26-34.
8. What writing was on the cross? John 19:19-22.
9. What did the soldiers do with the garments? John 19:23-24.
10. What took place about the cross? Luke 23:35-38.
11. Relate the conversation between Jesus and the malefactor. Luke 23:39-43.
12. Relate how Jesus gave his mother into the care of John. John 19:25-27.
13. Describe the closing hours of the crucifixion. Matt. 27:45-56.
14. What was the judgment of the centurion from what he saw? Matt. 27:54.
15. What took place after the death of Jesus? John 19:31-37.
16. How had Isaiah described the suffering and services of Christ for humanity? Is. 53:4.

17. How had he described the conduct of those for whom he suffered? Recite Is. 53:6.
18. How has God shown his love toward us? Rom. 5:8.
19. Who demanded that Jesus should be crucified? (Summary.)
20. What was Pilate's state of mind? (Summary.)
21. At the crucifixion what was significant of the coming age? (Summary.)

Summary.

Pilate, satisfied of Jesus' innocence, seeks to release him, but priests, rulers and people demand that the robber Barabbas shall be released and that Jesus be crucified. Then Pilate, not daring to do right while fearing to do wrong, delivers Jesus unto them to be crucified. Judas, full of horror at what he had done, casts down the pieces of silver (the price of his Lord's blood) before the priests and elders, goes away and hangs himself. Jesus is led away and crucified between two thieves; he prays for his enemies while they that pass by rail on him; the rulers scoff at him; the soldiers gamble for his garments; he opens the gates of Paradise to the repentant thief and provides for the care of his mother by the disciple whom he loves; he cries aloud to his Father in his agony, commends his spirit to God and knowing that all things are now finished, that the Scripture might be accomplished, says, It is finished, bows his head and yields up his spirit. Then the earth quakes and the veil in the temple between man and the presence of God is rent apart. Significant of the coming age, a Roman officer, trained and hardened but convinced by what he saw and heard, pronounced on the spot the judgment which has stood against the assaults of the centuries, "Truly, this man was the Son of God." One of the soldiers pierces Jesus' side with a spear and his body is taken down from the cross.

Home Reading.

Jesus Christ (Vallings), pp. 182-186.

Life of Christ (Farrar), pp. 597-634.

Life of Jesus of Nazareth (Rhees), pp. 195-199.

Christ's Resurrection Joins Together the Here and the Hereafter.

Readings.

The Burial. John 19:38-42; Luke 23:55-56; Matt. 27:62-66.
 The Resurrection Morning. Luke 24:1-11; John 20:3-18.
 The Report of the Watch. Matt. 28:11-15.
 The Walk to Emmaus. Luke 24:13-35.

Illustrative Scripture.

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15:54-57). For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). And this is the record, that God hath given to us eternal life, and this life is in his Son (I John 5:11).

Questions.

1. Who was Joseph of Arimathaea? Matt. 27:57; Mark 15:43; Luke 23:50-51; John 19:38.
2. What did he and Nicodemus do with the body of Jesus? John 19:39-42; Luke 23:55-56.
3. How was the sepulchre watched and why? Matt. 27:62-66.
4. What took place on the Resurrection Morning? Luke 24:1-11.
5. What did Peter and John do when they heard the report of the woman? John 20:3-10.
6. What effect had the sight of the empty tomb on John? John 20:8-9.
7. Describe the experience of Mary Magdalene at the tomb. John 20:11-16.
8. What was the report of the guard that watched the sepulchre? Matt. 28:11-15.
9. Where were two of the disciples going that very day? Luke 24:13.
10. What happened as they went? Luke 24:14-27.
11. Describe the journey's end. Luke 24:28-31.
12. What effect did the words of Jesus have upon them? Luke 24:32.
13. What is the triumphant exclamation of Paul in the presence of death, smarting under the consciousness of sin and resting under the just condemnation of violated law? I Cor. 15:54-57.

14. What difference between what he had earned and what was given him put him in an exultant mood? Recite Rom. 6:23.
15. What is the only way of escape from death to life eternal? I John 5. 11.
16. How did the chief priests and Pharisees help to make sure the testimony of the resurrection of Jesus? (Summary.)
17. How did the empty tomb and its surroundings differently affect John and Mary? (Summary.)
18. Why did the friends of Jesus believe in the resurrection? (Summary.)
19. Why are there few that be saved? (Summary.)

Summary.

After these things Joseph, a rich disciple of Jesus, went publicly to Pilate, asked for the body of Jesus and laid it in a new tomb. On Saturday morning the chief priests and Pharisees seal the sepulchre and set a guard over it, lest his disciples should come and steal the body. On the first day of the week at early dawn, the women coming to the tomb find it empty; but two men in dazzling apparel say to them, Why seek ye the living among the dead? He is not here, but is risen. These things being told to the disciples, Peter and John run to the tomb. John entering the empty tomb, sees and believes. Afterwards, Mary not yet understanding, is weeping without the tomb when Jesus himself appears to her. While those first at the tomb are carrying the news of the resurrection of the Lord, the guard go to the city and tell the chief priests all that had taken place, and are bribed by them to say that the disciples stole the body while they slept. That very day while two of the disciples were walking to Emmaus, Jesus joins them; and after expounding unto them the Scriptures concerning himself, reveals himself unto them and vanishes. All of these loving but uncomprehending, incredulous friends of Jesus are compelled in spite of themselves to believe in the resurrection by the overwhelming force of the evidence; but overwhelming evidence seldom converts the indifferent or the unwilling, so it still remains true, as in the days of the Lord upon earth, that there are few that be saved.

Home Reading.

Jesus Christ (Vallings), pp. 187-196.

Life of Christ (Farrar), pp. 635-646.

The Life of Jesus of Nazareth (Rhees), pp. 199-208.

Last Words.

Readings.

The Appearance to the Disciples in Jerusalem, Thomas being absent. Luke 24:36-43. John 20:24-25.

The Appearance to Thomas and the Other Disciples. John 20:26-29.

The Appearance to Seven Disciples by the Sea of Galilee. John 21:1-23.

The Appearance to the Eleven in Galilee. Matt. 28:16-20.

Christ's Final Appearance and Ascension. Luke 24:44-53.

Conclusion of John's Gospel. John 20:30-31; John 21:24-25.

Illustrative Scripture.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (I John 1:1, 3). For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us (I John 1:2).

Questions.

1. Describe the appearance of Jesus to the ten disciples. Luke 24:36-43.
2. What was the comment of Thomas on his appearance? John 20:24-25.
3. Describe the appearance of Jesus to the eleven. John 20:26-29.
4. How did Jesus appear to the disciples by the Sea of Galilee? John 21:1-6.
5. What effect did his appearance have on John and Peter? John 21:7-8.
6. What took place after they landed? John 21:9-14.
7. Relate the conversation between Jesus and Peter. John 21:15-18.
8. What was Jesus' reply to Peter's inquiry, "What shall this man do?" John 21:22.
9. Describe the appearance of Jesus to the eleven on a mountain in Galilee. Matt. 28:16-20.
10. What were the last words of Jesus to his disciples? Luke 24:44-49.

11. How is the ascension of Jesus described by Luke? Luke 24: 50-53.
12. What is the conclusion of John's Gospel? John 21:24-25.
13. Why was John's Gospel written? John 20:30-31.
14. What did John long after say of his own and the other apostolic writings? I John 1: 1, 3.
15. What did he say of the life of Jesus? Recite I John 1:2.
16. What did Jesus say to the doubting Thomas when he had been convinced? (Summary.)
17. Concerning what did Jesus take the greatest pains after his resurrection? (Summary.)
18. What did the double life which Jesus led with the disciples for a while do for them and for us? (Summary.)
19. What did he tell Peter was his chief concern? (Summary.)

Summary.

Jesus continues to furnish the most convincing evidence of his resurrection. The two disciples at Emmaus, full to overflowing with news of the risen Lord, return to the eleven, there to receive the news of the occurrences at the tomb and to communicate their own wonderful tale. And as they spoke of these things, Jesus himself stood in the midst of them, but they were terrified, supposing that they beheld a spirit. Jesus showing them his hands and his feet, assures them that it is surely he himself; but Thomas was not with them when Jesus came, and said to the rest, Except I shall see for myself, I will not believe. After eight days again his disciples were within, and Thomas with them. Jesus, the doors being shut, once more stood in the midst of them. Thomas sees and believes, but Jesus says unto him, Blessed are those who have not seen and yet have believed. Again Jesus appears to the disciples at the Sea of Tiberias while they are fishing, causes a miraculous draught of fishes and then breakfasts with them on the sea shore. Jesus took the greatest pains to show his disciples that he was just as much alive after his death and burial as he was before; and yet that it was a very different kind of life before and after. He convinced them that in his new life he could be present with them without being seen by them. By leading both kinds of life with them for a while, he was preparing them to believe in his new life when they should no longer see any signs of the old one. And because of these things we too can know him, feel his presence, love and trust him though we have never seen him. To the thrice repeated question of Jesus, Peter thrice declares his love and thrice receives the Lord's injunction to care for his sheep. Jesus reveals to Peter that he shall die by crucifixion and that his chief concern is not what Christ will have another to do, but that he himself shall follow his Lord. Jesus at the last explains to his disciples the scriptures concerning himself in the law of Moses and the Prophets and the Psalms, saying, Ye are the witnesses of the fulfillment of these things. And it came to pass while he blessed them he parted from them. "Many other signs truly did Jesus in the presence of his disciples, which are not written: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Home Reading.

Jesus Christ (Vallings), pp. 196-213.

Life of Jesus of Nazareth (Rhees), pp. 208-216.

Life of Christ (Farrar), pp. 646-652.

Acts: Ch. 1 to Ch. 2.

The Apostles Found the Church.*Illustrative Scripture.*

The grace of God that bringeth salvation hath appeared to all men (Titus 2:11). And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John 2:2). Who will have all men to be saved, and to come unto the knowledge of the truth (I Tim. 2:4).

Questions.

1. Who wrote the Acts of the Apostles? Luke.
2. What other book does he refer to in 1:1? The Gospel according to Luke.
3. Of what did he gather proof? 1:3.
4. What were the apostles to be? 1:8.
5. Who only could be an apostle? 1:21-22.
6. What did the sure testimony of the witnesses of Jesus prove? Titus 2:11.
7. What made this testimony so attractive to the people? I John 2:2.
8. How wide does God make his offer of salvation? Recite I Tim. 2:4.
9. Describe, what took place on the day of Pentecost. 2:1-11.
10. What did the people say? 2:12-13.
11. What reply did Peter make to the charge of drunkenness? 2:14-16.
12. How did he show that Jesus was the promised Christ? 2:22-36.
13. What effect did Peter's address have? 2:37-42.
14. How is the early church described? 2:43-47.
15. Who shall be saved? 2:21.
16. Why are the facts narrated by Luke trustworthy? (Summary.)
17. Why did the apostles and the other followers of Jesus believe that Jesus arose from the dead? (Summary.)
18. Why did those to whom they told it believe the wonderful tale? (Summary.)
19. How have members always been brought into the church? (Summary.)

Summary.

Luke, the physician and the companion of St. Paul, had stated in his former treatise concerning the life of Jesus, that he had gathered his accounts of the events which he set forth, from those who were eye-witnesses. He now continues his history by stating in plain terms, that Jesus after his death showed himself alive to many of these eye-witnesses by many proofs. In the sight of many disciples, Jesus ascended into heaven after saying to them that they should be his witnesses to prove the truth of his life, death and resurrection. Thus it is that there are no better authenticated facts in all history than those narrated by Luke, and no more competent historian than Luke himself.

Inspired by the Holy Spirit, Peter testified concerning the facts of Jesus' life, and the fulfilling by him of the predictions made centuries before, that the Christ should rise from the dead. Fear came to every soul on hearing the wonderful tale told by Peter; and three thousand believed and were saved in one day. Afterwards the telling of the same story added daily to the membership of the church.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 1-57.

The Life and Work of St. Paul (Farrar), pp. 46-59.

The Apostolic Age (Purves), pp. 3-34.

Acts: Ch. 3 to Ch. 4.

Faith Makes the Church Bold and Powerful.*Illustrative Scripture.*

They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following (Mark 16:20). God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will (Heb. 2:4). For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance (I Thess. 1:5).

Questions.

1. How were the apostles obeying the commands of Christ himself? Mark 16:20.
2. Did God leave their testimony unsupported? Heb. 2:4.
3. Did they call the people's attention to the unanswerable proof of their words? Recite I Thess. 1:5
4. Describe the healing of the lame man in the temple. 3:1-10.
5. How did Peter describe the conduct of the Jews towards Jesus? 3:11-18.
6. What did he exhort them to do and why? 3:19-26.
7. What came of the second address of Peter? 4:1-4.
8. What effect had the boldness of the apostles on the rulers? 4:5-13.
9. What could they not deny? 4:16.
10. What did they command the apostles? 4:18.
11. What was the answer of Peter and John? 4:19-20.
12. Of what did the apostles give witness? 4:33.
13. How were the wants of the first converts supplied? 4:34-37.
14. What was it that gathered an audience to hear the testimony of Peter? (Summary.)
15. Of what were he and John witnesses? (Summary.)
16. Why did the people believe the testimony of the apostles that Jesus had risen from the dead? (Summary.)

Summary.

Going into the temple Peter, accompanied by John, heals a man lame from his birth. All the people filled with wonder running unto them, Peter seizes the occasion to say, We have not performed this wonder by our own power or godliness, but by faith in the name of

Jesus whom you killed, but whom God raised from the dead, whereof we are witnesses. The priests might imprison the witnesses of Christ's resurrection from the dead, but the people, who saw a notable miracle performed by calling for a manifestation of his power, believed the testimony of the apostles, feeling that power comes from the living and not from the dead. The priests were neither able to deny the miracle nor overcome the influence of it upon the people. So the disciples continued to proclaim the truth with boldness.

Home Reading.

The Apostolic Age (Purves), pp. 35-39.

Acts: Ch. 5 to Ch. 6.

More Wonderful Words and Works of the Apostles.

Illustrative Scripture.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs (Acts 2:22). How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him (Heb. 2:3). Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1).

Questions.

1. Tell the story of Ananias and Sapphira. 5:1-11.
2. What effect had the working of miracles on the people? 5:12-16.
3. What did the continued working of miracles lead the high priest to do? 5:17-18.
4. What happened at the prison? 5:19-23.
5. What reply did the apostles make to the high priest's command to cease teaching the wonderful gospel of Jesus? 5:29-32.
6. What was the advice of Gamaliel? 5:33-40.
7. What was Stephen and what was his office? 6:1-6.
8. What were the character and conduct of Stephen? 6:8-10.
9. How had God approved Jesus to the men of his day? Recite Acts 2:22.
10. How have the words and acts of Jesus been confirmed unto us? Heb. 2:3.
11. What question does the Scriptures ask of those who neglect so great things so proved by God and confirmed by eye-witnesses? Heb. 2:3.
12. Why should those who hear those things earnestly heed them? Heb. 2:1.
13. What is the most dangerous form of deceit? (Summary.)
14. How did the chief men of the Jews illustrate the proverb that none are so blind as those who will not see? (Summary.)
15. What is the greatest proof to the people of to-day that the religion of Christ is under the protection of God? (Summary.)
16. Can its "ministers" do all the work of the church? (Summary.)

Summary.

Ananias, the liar, not content to lie merely unto men, attempted the more hazardous lying unto God. The apostles continued the telling of their wonderful tale of the life of Jesus and his resurrection from the dead, and doing wonderful works to confirm their wonderful words. While many of the plain people believed, most of those high in rank and authority could not be persuaded even though one rose from the dead; for they had made themselves blind and deaf. The learned Gamaliel gave to the maddened councillors who would have slain the apostles the surest test of the divine origin of Christianity; and it furnishes to the people of to-day a surer proof than all the miracles wrought by the apostles. For, said he, if this be of men, it will be overthrown: but if it is of God it will not be overthrown. The mightiest powers of the earth have warred against Christianity for nineteen hundred years, but it has not been overthrown. What must the conclusion be?

Stephen, a man of affairs appointed merely to look after the business of the church, becomes one of its mightiest workers and its earliest martyr.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 58-61.

The Apostolic Age (Purves), pp. 39-51.

Life and Work of St. Paul (Farrar), pp. 59-76.

Acts: Ch. 7 to Ch. 8: 1.

Saint Stephen the First Martyr.*Illustrative Scripture.*

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23:37). Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city (Matt. 23:34). But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy (II Chron. 36:16). Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven (Matt. 5:10).

Questions.

1. How did Stephen summarize the history of Abraham? 7:2-8.
2. Of Jacob and Joseph? 7:9-16.
3. Of the children of Israel in Egypt? 7:17-19.
4. Of the early history of Moses? 7:20-29.
5. Of the Exodus? 7:30-36.
6. Of the disobedience in the wilderness? 7:37-43.
7. Of the tabernacle and the temple? 7:44-50.
8. What was his accusation against them and their fathers? 7:51.
9. Narrate what happened after Stephen's address. 7:54-58.
10. How does Saul (first called Paul) first appear in New Testament history? 7:58; 8:1.
11. How did Jesus express God's love for the Israelites? Matt. 23:37.
12. Whom did he send to save them and how did they treat them? Matt. 23:34.
13. What came of God's people despising his word? II Chron. 36:16.
14. What is God's promise to his messengers who are despised and persecuted? Recite Matt. 5:10.
15. Can individuals or nations long endure who fail to conform their lives to the truth? (Summary.)
16. How has the world generally treated those who would lead them towards or bring them back to the truth? (Summary.)
17. What has been the great saving force to individuals and nations since Stephen's day? (Summary.)

Summary.

While people and nations must of necessity live by the truth or perish without it, the teachers of new or forgotten truths always have a hard task and are generally badly treated. Stephen spoke the truth which would have saved both the Jews and Judea; but the Jews stoned him to death for the telling of it and went to destruction for the lack of it. Nevertheless what Stephen stood for and died for has saved every individual and every nation that has sincerely accepted it from that day to this.

Home Reading.

Hours with the Bible (Geikie), vol. 7, pp. 61-65, 78-103.

St. Paul (Iverach), pp. 2-14.

The Apostolic Age (Purves), pp. 51-55.

Paul (Meyer), pp. 17-46.

Life and Work of St. Paul (Farrar), pp. 1-46, 76-95.

Acts: Ch. 8 to Ch. 9.

The Blood of the Martyr Is the Seed of the Church.

Illustrative Scripture.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16:33). If the world hate you, ye know that it hated me before it hated you (John 15:18). Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world (I John 4:4). We must through much tribulation enter into the kingdom of God (Acts 14:22).

Questions.

1. Who was the leader in the persecution of the early church? 8:1-3.
2. What warning and comfort had Jesus given his disciples concerning tribulation? Recite John 16:33.
3. What helps the Christian to endure the world's hate? John 15:18.
4. Why does the Christian conquer tribulation? I John 4:4.
5. Through what do Christians enter the kingdom of heaven? Acts 14:22.
6. Give an account of the mission of Philip in Samaria. 8:4-8.
7. Give an account of Simon the sorcerer's connection with the church. 8:9-24.
8. Tell how Philip met the Ethiopian eunuch. 8:26-29.
9. What difficulty had the eunuch in studying the Bible? 8:30-31.
10. How did Philip help him? 8:32-35.
11. What effect did the teaching of Philip have on his pupil? 8:36-39.
12. Tell how Saul was converted on the way to Damascus. 9:1-9.
13. Tell of the vision and visit of Ananias. 9:10-18.
14. Give an account of Saul's activity in Damascus. 9:19-25.
15. Under what circumstances did Barnabas first meet Saul? 9:26-30.
16. What was the state of the church after the persecution? 9:31.
17. Tell the story of Dorcas. 9:36-43.
18. Why is it worth while to take much trouble to convert men like Saul? (Summary.)

19. What was the effect of Saul's zeal and thoroughness in persecuting the Christians? (Summary.)
20. What makes the testimony of Paul of great value? (Summary.)
21. What besides persecution and hardship is necessary for the cultivation of Christian character? (Summary.)

Summary.

Saul was an energetic man, and laid waste the church with a zeal and thoroughness that were only equalled by his afterwork in building it up. It is worth while to convert Sauls for they always make Pauls. But a man however strong and able cannot make headway against God; so the very thoroughness of Paul's persecution of the church in Jerusalem, only so much the more widely scattered the seed and enriched the ground in which it fell. Saul was no sentimental dreamer. On the contrary, he was a learned, hard-headed, determined man of action. Yet the testimony of such a man is, that Jesus appeared to him and converted him from a vengeful persecutor into the greatest minister for Christ the world has ever seen.

The storms of persecution scattered the seed of the church, but the sunshine of peace and comfort multiplied it. Sunshine as well as storm is needed for the cultivation of character and the growth of the Church.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 65-72, 103-154.

St. Paul (Iverach), pp. 14-38.

Paul (Meyer), pp. 47-78.

Life and Work of St. Paul (Farrar), pp. 95-150.

The Apostolic Age (Purves), pp. 59-90.

Acts: Ch. 10 to Ch. 11.

God Is No Respector of Persons.*Illustrative Scripture.*

He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons (Col. 3:25). Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free (Eph. 6:8). Who will render to every man according to his deeds: for there is no respect of persons with God (Rom. 2:6, 11).

Questions.

1. Describe the position and character of Cornelius. 10:1-2.
2. Describe his vision and its effect. 10:3-8.
3. Describe Peter's vision while the messengers were approaching. 10:9-16.
4. What immediately followed Peter's vision? 10:17-23.
5. Describe what took place on Peter's arrival at the house of Cornelius. 10:23-33.
6. How did Peter begin his sermon? 10:34-35.
7. Give an outline of the sermon. 10:36-43.
8. What effect had Peter's explanation of his preaching to the Gentiles on the other apostles? 11:18.
9. What great good came of the tribulation that arose about Stephen? 11:19-21.
10. Describe Barnabas and his mission. 11:22-24.
11. Whom did he associate with himself in this work? 11:25-26.
12. Where were the disciples first called Christians? 11:26.
13. What shall the doer of wrong receive? Col. 3:25.
14. Will difference of worldly position prevent the doer of good from receiving his full reward? Eph. 6:8.
15. Why shall every man receive from God according to his deeds? Recite Rom. 2:6, 11.
16. What made Cornelius a wonderful man? (Summary.)
17. What wonderful qualities did Peter show in this conversion of Cornelius? (Summary.)
18. What great discovery did the disciples make? (Summary.)

Summary.

In the tenth chapter we have a glimpse of several wonderful people. Here is a rich man who feared God with all his house and who gave alms as well as prayed: in the house with him is a devout servant: and far off there is a Christian, who when he is sent for comes without gainsaying, is able to perceive that God is no respecter of persons, and that only those who fear him and work righteousness are acceptable to him. What an ideal man it would be who combined all these qualities. In spite of all that Jesus had said to his disciples, they were filled with joy by what to them was a great discovery—that the granting of repentance unto life is the gift of God not to a few favored ones, but to all sorts and conditions of men.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 73-77, 189-210.

St. Paul (Iverach), pp. 39-47.

Paul (Meyer), pp. 86-90.

Life and Work of St. Paul (Farrar), pp. 150-171.

The Apostolic Age (Purves), pp. 91-108.

Acts: Ch. 12 to Ch. 13.

Foreign Missionaries.*Illustrative Scripture.*

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth (Acts 1:8). Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19).

Questions.

1. How did Herod persecute the church? 12:1-4.
2. What happened to Peter in prison? 12:5-10.
3. Describe his arrival at the house of Mary the mother of John Mark. 12:11-17.
4. What was the end of Herod? 12:20-23.
5. Describe the setting apart of Barnabas and Saul as the first foreign missionaries. 13:1-3.
6. Describe the conversion of Sergius Paulus. 13:6-12.
7. How did Paul summarize the history of the Jews and the life of Jesus at Antioch of Pisidia? 13:16-29.
8. What did he say about the resurrection and the witnesses of it? 13:30-31.
9. How did he show the fulfillment of Old Testament prophecy in Jesus? 13:32-41.
10. What did the Jews do when they saw the whole city ready to hear the word of God? 13:44-45.
11. What reply was made by Paul and Barnabas? 13:46-47.
12. What effect did the preaching have on the Gentiles? 13:48-49.
13. How did the Jews seek to counteract the effect? 13:50.
14. What promise regarding their future work had the disciples of Jesus received from him? Acts 1:8.
15. What command had he given them as his disciples? Recite Matt. 28:19.
16. In their contention for the person of Peter how did Herod and the church differ in their selection of helpers? (Summary.)
17. Have believers any facts upon which to found their belief that God is their helper? (Summary.)
18. Can we believe where we cannot understand? (Summary.)
19. What different effects were produced by the testimony and preaching of the disciples? (Summary.)

Summary.

While Herod relied upon four quaternions of soldiers and two chains to keep Peter in prison, the church made prayer to God for his deliverance. When deliverance came to Peter under these circumstances and he had considered the matter, it is not strange that he concluded that the Lord had delivered him. But those who had prayed were surprised beyond measure that their prayers were answered. Their hearts had been wiser than their heads. Their faith had leaped a chasm that their minds could not bridge.

God evidently had need for servants among the rich and powerful as well as among the poor and lowly, and therefore he added a Roman proconsul to the list of Paul's converts. On the other hand to many of the Jews long favored of God, Paul was obliged to quote the Scripture, "Behold, ye despisers, and wonder and perish." The Gentiles, however, hearing the same preaching, believed and glorified the word of God with gladness.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 210-261.

Men of the Bible: St. Paul (Iverach), pp. 47-53.

Life and Work of St. Paul (Farrar), pp. 171-212.

The Apostolic Age (Purves), pp. 108-118.

Acts: Ch. 14 to Ch. 15.

A Light in the Darkness.

Illustrative Scripture.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined (Is. 9:2). For with thee is the fountain of life: in thy light shall we see light (Ps. 36:9). Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:105). But the path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18). I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

Questions.

1. What happened at Iconium? 14:1-6.
2. When the people of Lystra would worship the apostles what did the apostles do? 14:8-18.
3. Describe the return to Antioch. 14:26-28.
4. What did certain men from Judea teach? 15:1.
5. Describe how the controversy over this teaching was carried up to Jerusalem. 15:2-5.
6. Give Peter's speech for the freedom of the Gentiles from the Jewish ceremonial law. 15:7-11.
7. What was the judgment of James? 15:19-21.
8. Give the substance of the letter of the church at Jerusalem to the Gentile brethren. 15:22-29.
9. What was the effect of the epistle upon those to whom it was sent? 15:30-31.
10. What difference arose between Barnabas and Paul and what was the result of it? 15:32-41.
11. What prophecy was fulfilled on the missionary journey of Barnabas and Paul? Is. 9:2.
12. Why was the teaching of the disciples of Christ like a light in the darkness? Ps. 36 9.
13. What is the word of God to mankind? Ps. 119:105.
14. Do the righteous walk in diminishing or increasing light? Prov. 4:18.

15. What did Jesus say of light and life? Recite John 8:12.
16. How should every bearer of the light of truth feel? (Summary.)
17. May good men honestly differ? (Summary.)
18. Which is the more important, the truth or the method of exhibiting it? (Summary.)

Summary.

Those who become discouraged because the sowing of the truth is not continuously either easy, pleasant or fruitful should read with care the Acts of the Apostles. But then, what obstacles more enticing, what hardships more inspiring, or what attainments so sure or so great as those awaiting the sower of truth?

Then again, those who wish to keep divergence of opinion or practice out of a church, will find small comfort in reading the history of the churches founded by the apostles. The Pharisees who believed were good men and sincere, yet they demanded adherence to opinions and practices which Peter called putting a yoke upon the neck of the disciples. The decision arrived at should give pause to many who consider themselves the sole containers of truth. The decision in effect was this—those who found the yoke a useful instrument of labor should be allowed to wear it without molestation; but they on their part were not to object to others wearing a yoke of a different pattern which fitted their necks better and accomplished the same work—perhaps more and better work. It is the truth in Jesus that is the light of the world. The method of carrying the light is of minor importance.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 261-293, 317-336.

St. Paul (Iverach), pp. 53-69.

Paul (Meyer), pp. 90-94, 103-112.

Life and Work of St. Paul (Farrar), pp. 212-256.

The Apostolic Age (Purves), pp. 118-122, 139-166.

Acts: Ch. 16; Ch. 17; Ch. 18: 1-17.

Confirming Old Churches and Creating New Ones.

Illustrative Scripture.

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Hab. 2:14). And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest (Heb. 8:11). The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. All the ends of the earth have seen the salvation of our God (Ps. 98:2-3).

Questions.

1. Who was Timothy? 16:1-3.
2. What was the result of the missionary work of Paul, Silas and Timothy? 16:4-5.
3. What led Paul to go to Macedonia and preach the gospel for the first time in Europe? 16:6-10.
4. Tell how the church at Philippi started. 16:11-15.
5. Tell of the soothsaying maid and the imprisonment of Paul and Silas because of her. 16:16-40.
6. Tell of the successful preaching at Thessalonica and the consequent persecution. 17:1-9.
7. How did the people of Beroea receive the word? 17:11.
8. What happened to Paul at Athens? 17:18-22.
9. Give an account of Paul's address at Athens and the result of it. 17:22-31.
10. Tell of Paul's arrival at Corinth. 18:1-4.
11. How did the work continue? 18:5-11.
12. Tell the story of Paul and Gallio. 18:12-17.
13. What is the object of the teaching of the disciples of Christ? Recite Heb. 2:14.
14. When will they stop teaching? Heb. 8:11.
15. In spite of delay and discouragements what do they expect the end to be? Ps. 98:2-3.
16. What necessary qualification for leadership had Paul? (Summary.)

17. Whose opposition has the church always encountered within and without? (Summary.)
18. What has always been the church's most powerful weapon? (Summary.)
19. What kind of person is hardest to influence? (Summary.)

Summary.

Paul had that necessary qualification for leadership—a quick intuition of the time to yield. This he exemplified in the circumcision of Timothy to satisfy the prejudices of the Jews, though he had lately had the courage to withstand almost the whole of the church at Jerusalem in the same matter.

Christianity early encountered the opposition of those whose only hope of gain was in the fruits of unrighteousness. Truth, purity and eternal life have small weight with such, and so Paul and Silas went to the prison in Philippi. But the greed of man does not thwart the plans of God and the apostles come forth not only in safety but with honor.

Even in the midst of these many miracles, many more converts were made by reasoning from the Scripture than in any other way. Even in critical and learned Athens, without a miracle Paul's preaching made converts in high places. But in Gallio, the man who cared for none of these things, Paul found a man impossible to reach. Indifference is a well-nigh impassable barrier to the influence of either miracle or reason.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 353-481.

St. Paul (Iverach), pp. 69-128.

Paul (Meyer), pp. 113-143.

Life and Work of St. Paul (Farrar), pp. 256-325.

The Apostolic Age (Purves), pp. 169-203.

I Thessalonians: Ch. 1 to Ch. 5.

Characteristics of Christians.*Illustrative Scripture.*

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18). Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus (II Cor. 4:14). For which cause we faint not; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor. 4:16-17).

Questions.

1. Why does Paul render thanksgiving? 1:2-10.
2. What does he recall to the minds of the Thessalonians in the second chapter?
3. Whom did Paul send to the Thessalonians and why? 3:1-5.
4. What did Timothy bring back? 3:6-7.
5. What prayer did Paul make for the Thessalonians? 3:10-12.
6. What did Paul teach concerning those who "sleep in Jesus"? 4:14.
7. What of the "times and seasons" of Christ's coming? 5:1-2.
8. When are we to rejoice? 5:16.
9. When are we to pray? 5:17.
10. For what are we to give thanks? 5:18.
11. What must we not quench? 5:19.
12. What shall we hold fast? 5:21.
13. From what are we to abstain? 5:22.
14. What was Paul's estimate of the Christian's sufferings in this life? Rom. 8:18.
15. What knowledge made Paul able to suffer and yet be happy? Recite II Cor. 4:14.
16. What experience gives the Christian strength to endure affliction? II Cor. 4:16-17.
17. What divine secret had the Thessalonians learned? (Summary.)
18. What assurance was the foundation of all their joy? (Summary.)
19. What makes the Christian different from "the rest" in the presence of death? (Summary.)

Summary.

Because the Thessalonians had learned the divine secret of having joy in the midst of affliction, they became an example to all believers in Macedonia and Achaia. And why not, since they had the assurance that companionship with Jesus delivered them from the wrath to come and made them heirs of eternal life; and this assurance came about because they received the message of the disciples as the very word of God. Then this living faith of the Thessalonians comforted and gave joy to Paul in the midst of all his distresses and affliction. In return Paul himself comforts these same faithful Thessalonians by pointing out that Christians need not sorrow for the dead "even as the rest, who have no hope." To be able to suffer and be glad is one of the rewards of the true believer.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 482-493.

St. Paul (Iverach), pp. 103-105.

Paul (Meyer), pp. 190-195.

Life and Work of St. Paul (Farrar), pp. 325-339.

Acts: Ch. 18:18-23; Galatians: Ch. 1; Ch. 2; Ch. 3:23-25; Ch. 5:13-26;
Ch. 6:1-10.

Justification by Faith.

Illustrative Scripture.

Be of good comfort; thy faith hath made thee whole (Matt. 9:22). Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). Who are kept by the power of God through faith unto salvation ready to be revealed in the last time (I Peter 1:5). We should live soberly, righteously, and godly, in this present world (Titus 2:12).

Questions.

1. Where did Paul go after leaving Corinth? Acts 18:18-23.
2. At what did Paul marvel? Gal. 1:6-7.
3. From whom did he receive the Gospel which he preached? 1:11-12.
4. Give some incidents of Paul's life as related by him in Galatians. Chapters 1 and 2.
5. Where did he go after his conversion? Gal. 1:15-17.
6. What is the theme of this letter of Paul's to the Galatians? 3:23-25.
7. How are we to use our freedom from the law? 5:13-15.
8. How shall we be able to avoid sin? 5:16.
9. What is the fruit of the Spirit against which there is no law? 5:22-23.
10. How can we fulfill the law of Christ? 6:2.
11. What shall a man reap? 6:7.
12. What makes us whole? Matt. 9:22.
13. Why have we peace with God? Rom. 5:1.
14. Through whose power does faith work our salvation? I Pet. 1:5.
15. What is the outward manifestation of the inner spiritual life? Recite Tit. 2:12.
16. What may we expect from Christians and why? (Summary.)
17. How does most evil conduct begin? (Summary.)
18. Why should we struggle to see straight? (Summary.)
19. What is the gist of Paul's argument to the Galatians? (Summary.)

Summary.

The early church was not without its controversies. Since the apostles came to wrong conclusions, made mistakes and yielded to temptation while walking with the Lord, it was not to be expected

that they would become infallible and sinless after he was seen no more by them. Men do not cease being men when they become Christians. The most that can be expected of a Christian is that he shall be humanly, not divinely, good. Therefore what was right and what was wrong needed frequently to be settled by argument and judgment, and correction administered accordingly. Most evil conduct begins not with faulty intentions but mistaken judgments. Paul was a master thinker as well as a right liver, and therefore well knew that good-heartedness could not indefinitely coexist with wrong-headedness. Therefore in Galatians as in other epistles, he strove by marvelous skill and argument to cause people to see straight, in order that they might walk straight.

The gist of his argument to the Galatians is that their conduct cannot be properly directed from the outside by sets of rules: but only by the impulses of the spiritual life within, which is brought into being by the power of God through the indwelling love for and faith in the Lord Jesus Christ.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 506-511; vol. 9, pp. 1-64.

St. Paul (Iverach), pp. 80-85, 129-130.

Paul (Meyer), pp. 190-194, 197-198.

Life and Work of St. Paul (Farrar), pp. 351-368, 425-445.

The Apostolic Age (Purves), pp. 204-213.

Acts: Ch. 18:24-28; Ch. 19; I Corinthians: Ch. 1.

The Word of the Cross the Power of God.

Illustrative Scripture.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches (Jer. 9:23): but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jer. 9:24).

Questions.

1. What is told about Apollos? Acts 18:24-27.
2. What did he accomplish? Acts 18:28.
3. What instructions did Paul give certain disciples at Ephesus concerning baptism and the Holy Spirit? Acts 19:1-7.
4. Give an account of Paul's teaching at Ephesus. Acts 19:8-10.
5. What was the result of his teaching and working of miracles? Acts 19:20.
6. What is said of the exorcists? Acts 19:13-16.
7. Give an account of the riot at Ephesus. Acts 19:23-41.
8. What are the Corinthians besought to avoid? I Cor. 1:10-13.
9. How does the word of the cross appear to different classes of people? I Cor. 1:18.
10. What does Paul say of the wisdom and strength of men and God? I Cor. 1:25.
11. What have we from God through Jesus? I Cor. 1:30.
12. In what may a man not glory? Jer. 9:23.
13. In what ought a man to glory? Recite Jer. 9:24.
14. What kind of a man was Apollos and how did he serve the church? (Summary.)
15. Who only can do things in the name of Jesus? (Summary.)
16. Has good business anything to fear from Christianity? (Summary.)
17. What has the good business man to gain from Christianity? (Summary.)

Summary.

Apollos was learned and eloquent. It is not often that learning and eloquence reside in the same man; but when they do, and that man is likewise fervent in spirit, the product is bound to be great-

ness. Men built on the pattern of Apollos are at the same time the lighthouses and the bulwarks of the church, under whose guidance and protection the mass of its members carry on its great work.

The sons of Sceva, like many since, sought to do things in the name of Jesus but with nothing within them of the spirit of Jesus. But they came to grief. The word of God is the most powerful of weapons, but those who use it unworthily will not profit by it.

Once more, this time at Ephesus, business deemed itself antagonized by the spread of Christian principles. However, as always, Christian principles courageously applied won the day and good business still went on. And why not, since the wisdom and strength of man are as nothing to the wisdom and strength of God.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 63-141.

St. Paul (Iverach), pp. 120-125, 130-141.

Paul (Meyer), pp. 144-153.

Life and Work of St. Paul (Farrar), pp. 368-386.

I Corinthians: Ch. 2 to Ch. 4.

Stewards of the Mysteries of God.*Illustrative Scripture.*

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (II Cor. 4:5). Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48). And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Col. 3:23).

Questions.

1. How did Paul come to the Corinthians? 2:1-3.
2. What sort of things has God prepared for those who love him? 2:9.
3. How do we know the things of God? 2:12.
4. Does the natural man receive the things of God? 2:14.
5. Why did Paul think the Corinthians carnal and not spiritual? 3:3-4.
6. Who gives the increase? 3:7.
7. What are we as regards our work? 3:9.
8. What had Paul to say of work? 3:10-15.
9. What of wisdom? 3:18-20.
10. What is required of a steward? 4:2.
11. Why should one not glory? 4:7.
12. What trials were the apostles enduring? 4:11-13.
13. How did they act when reviled and persecuted and defamed? 4:12-13.
14. Why did the apostles serve men? II Cor. 4:5.
15. What incites ministers of God to perfect service? Matt. 5:48.
16. How should Christians work? Recite Col. 3:23.
17. Upon what did Paul depend in his work? Summary.)
18. How did his preaching act and why? (Summary.)
19. What is a great comfort to the ordinary worker for Christ? (Summary.)
20. What is God's measure for humanity? (Summary.)

Summary.

When Paul preached to the Corinthians he did not depend upon his learning, although it was great, nor upon his use of words, although no man ever knew how to use them better, but upon the showing forth of the things of the spirit and the power of God through Jesus his Son. Those who had clouded their spiritual sight

by indulgence of their animal passions and appetites found this preaching foolishness, but the spiritually minded heard, understood and believed. Thus Paul's preaching acted like a magnet drawing out the Godlike from among the Godless.

What healing comfort it must have been to Corinthians, divided and distracted by jealousy and strife, to be told by a great man like Paul that the least minister is God's fellow-worker, and that the greatest man can be no more. The measuring stick of God is neither power, position, wealth nor ability, but faithfulness. The only concern of the steward therefore is that he be found faithful.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 141-151.

St. Paul (Iverach), pp. 120-128.

Paul (Meyer), pp. 195-196.

Life and Work of St. Paul (Farrar), pp. 386-388.

The Apostolic Age (Purves), pp. 213-217.

I Corinthians: Ch. 6; Ch. 8; Ch. 12.

Self-Sacrifice.*Illustrative Scripture.*

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (I Cor. 10:31). It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak (Rom. 14:21). We then that are strong ought to bear the infirmities of the weak, and not to please ourselves (Rom. 15:1). For even Christ pleased not himself (Rom. 15:3).

Questions.

- 1 What advice does Paul give about law suits before unbelievers? 6:1-8.
- 2 Shall the unrighteous inherit the kingdom of God? 6:9.
3. What about things lawful and expedient? 6:12.
4. What of our bodies and the Holy Spirit? 6:19.
5. Why are we not our own? 6:19-20.
6. What are the effects of knowledge and of love? 8:1.
7. What had Paul to say of eating meat sacrificed to idols? 8:4-12.
8. How does he sum up the matter? 8:13.
9. What does Paul say about diversity with unity? 12:4-11.
10. How does he illustrate this idea? 12:12-17.
11. How does he illustrate the necessity of different sorts of people? 12:18-27.
12. How should we do everything? I Cor. 10:31.
13. How should we feel towards doing things right in themselves which cause others to go wrong? Rom. 14:21.
14. How ought the strong to act? Rom. 15:1.
15. How did Christ act where others were concerned? Recite Rom. 15:3.
16. What was Paul not condemning and with what was he finding fault? (Summary.)
17. What about things unlawful and inexpedient? (Summary.)
18. What may Christians learn from the athletic field? (Summary.)

Summary.

Good men may honestly differ in opinion and may not agree upon the facts upon which the right opinion must be based. The peace of society depends upon the quick decision and permanent settlement of disputes. Paul is only finding fault with the Corinthi-

ans because they are determining their disputes before the unrighteous, as if there could not be found even one wise man among the Christians. Then Paul sternly condemns the dishonest conduct lying beneath some of their law suits and which conduct bars one from the kingdom of Heaven.

To those most fearful disturbers of peace in family, church and community—those over vigilant in demanding and defending their “rights”—Paul administers severe rebuke. The inexpedient is to the Christian sometimes just as much a sin as the unlawful. This principle is to be extended to every right, every relationship and every action of life. To cultivate a discerning judgment as to things expedient Paul advises a diligent study of the sacred history and the imitation of Christ. In the church of the Corinthians as in every other church, the different people had different sorts of ability. To borrow a phrase from the field of athletics (to which Paul himself was so fond of referring) the apostle enters a strong plea for team work in the church.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 153-165, 183-191.

St. Paul (Iverach), pp. 120-128.

Life and Work of St. Paul (Farrar), pp. 389, 391, 395-396.

The Apostolic Age (Purves), pp. 217-219.

I Corinthians: Ch. 13; Ch. 15; Ch. 16.

Love and Immortality.

Illustrative Scripture.

He that loveth not knoweth not God; for God is love (I John 4:8). Beloved, if God so loved us, we ought also to love one another (I John 4:11). In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him (I John 4:9). I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die (John 11:25-26).

Questions.

1. What is the subject of the thirteenth chapter of the First Corinthians? 13:13.
2. What value does Paul place upon love? 13:1-3.
3. How does Paul describe love? 13:4-7.
4. For what did Christ die? 15:3.
5. What witnesses were there of Christ's resurrection? 15:4-8.
6. What did Paul write concerning our interest in Christ's resurrection? 15:12-19.
7. What was Paul's opinion, if the dead are not raised? 15:29-34.
8. What illustration of the manner of resurrection did he give? 15:35-49.
9. What effect has the hope of immortality on the disciples? 15:58.
10. What were Paul's plans for the future? 16:1-2.
11. What parting advice did he give? 16:13-14.
12. Who do not know God? Recite I John 4:8.
13. Why ought we to love one another? I John 4:11.
14. Why are we signs of God's love? I John 4:9.
15. Who inherit immortality? John 11:25-26.
16. What are we apt to overlook in Paul's description of love? (Summary.)
17. What startling statements does he make? (Summary.)
18. What is the keynote of the New Testament? (Summary.)
19. What enables us to do the best work in the present? (Summary.)

Summary.

The beauty of St. Paul's description of love is so striking that one is apt to overlook the revolutionary standards of character which it sets up. These are fairly startling when we give them attention. Many a highly admired character must go to the moral scrap-heap if these standards of St. Paul's be faithfully applied to them. Think of it—the greatest possible faith, knowledge and eloquence of absolutely no weight without love; the perfection of generosity and sacrifice of no profit. Here is certainly food for reflection for many who are esteemed well nigh perfect. After reading the thirteenth chapter of First Corinthians, it is very easy to understand Christ's saying that many that are first shall be last and the last first.

Paul does not agree with those who find the center of gravity of Christ's life here on earth. Such a belief he declares would make Christians of all men most pitiable. He does not balk at going to the logical conclusion, "if the dead are not raised let us eat and drink for to-morrow we die." The resurrection of Christ and its guarantee of our own, is the keynote of the New Testament. It is perfect confidence in the future that enables one to do his best in the present.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 191-215.

Paul (Meyer), pp. 169-180.

Life and Work of St. Paul (Farrar), pp. 396-401.

The Apostolic Age (Purves), pp. 219-223.

II Corinthians: Ch. 1 to Ch. 4.

Comforted of God We Minister to Men.*Illustrative Scripture.*

As one whom his mother comforteth, so will I comfort you (Is. 66:13). Casting all your care upon him; for he careth for you (I Pet. 5:7). And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:4). Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:28).

Questions.

1. Who comforts us and why? 1:3-4.
2. What had Paul to say concerning the connection between suffering and comfort? 1:5-11.
3. Why did Paul change his purpose of visiting the Corinthians? 1:23.
4. What was Paul's disappointment on his arrival at Troas? 2:12-13.
5. What had Paul to say of the knowledge of Christ? 2:14-16.
6. Who were Paul's epistles? 3:1-3.
7. From whom is our sufficiency? 3:4-5.
8. What had Paul to say of the glory of the ministry of Christ? 3:18.
9. To whom is the gospel hid? 4:3-4.
10. In what is the treasure of the gospel contained and why? 4:7.
11. How did Paul describe the state in which the disciples found themselves? 4:8-10.
12. What was the ground of their confidence and courage? 4:14.
13. What had Paul to say of his trials and sufferings? 4:17.
14. How did Paul contrast the things that are seen and the things that are not seen? 4:18.
15. How will God comfort those who turn to him? Recite Isaiah 66:13.
16. Why may we with perfect confidence look to God for comfort? I Peter 5:7.
17. What picture of future happiness as compensation for present pain does Revelation give us? Rev. 21:4.

18. What is Christ's example to those who are comforted and strengthened by God? Matt. 20:28.
19. What makes it easy to be brave and at peace when circumstances are against us? (Summary.)
20. Why is God the God of all comfort? (Summary.)
21. What makes the weak strong and affliction seem light? (Summary.)

Summary.

It is easy to be brave in the companionship of the strong, the able and the trustworthy; to have peace of mind and comfort in the midst of danger, perplexity and pain with the right companion. Where Custer led there were no cowards. With Grant in command of his armies, Lincoln possessed his soul in peace and waited patiently. When the physician says the child will recover, the mother, wearied with long and anxious watching, becomes unconscious of fatigue. God is the Great Companion, therefore the God of all comfort. Paul seems to think the chief benefit of being comforted by God is the ability to play God's own role as comforter. The consciousness of being a minister representing the Almighty, prevents even the weak from fainting; and the greatest afflictions seem light with the eternal glory coming more and more clearly into view.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 216-234.
Paul (Meyer), pp. 79-85, 196-197.
Life and Work of St. Paul (Farrar), pp. 401-412.
The Apostolic Age (Purves), pp. 224-226.

II Corinthians: Ch. 5; Ch. 6; Ch. 9; Ch. 11: 16-33; Ch. 12: 1-10.

Paul Writes of Things Here and Hereafter.

Illustrative Scripture.

I can do all things through Christ which strengtheneth me (Phil. 4:13). That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord (Rom. 5:21). That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge (Eph. 3:17-19).

Questions.

1. What consolation and encouragement did Paul have? 5:1.
2. Why did Paul persuade men? 5:11.
3. What is the office of those who persuade others to become reconciled to God? 5:20.
4. When should one accept the offer of salvation? 6:1-2.
5. How did they commend themselves as ministers of God? 6:4-10.
6. What warnings and commands did Paul give regarding evil associations? 6:14-16.
7. Give some account of Paul's exhortations to contribute to the support of the poor in the church. 9.
8. What did he say as to the manner of giving? 9:6.
9. What did Paul write as to his labor and sufferings? 11:16-33.
10. What did he write about his vision? 12:1-5.
11. What was given him on account of the great revelations to him and why? 12:7.
12. What did he ask the Lord concerning this and what was the reply? 12:8-9.
13. Why did he take pleasure in weakness and distress? 12:10.
14. What alone enabled Paul to find and keep the right road through this world? Recite Phil. 4:13.
15. What is the road in this world that leads to eternal life? Rom. 5:21.
16. What kind of knowledge do we need to lead us to the road? Eph. 3:18-19.
17. Why was Paul not distressed by his weakening body? (Summary)
18. Do we wait till we get to heaven to receive our spiritual body which is eternal? (Summary.)
19. Why was Paul not unwilling his body should die? (Summary.)

Summary.

Paul contemplates without anxiety the assaults which are weakening the bodily frame he now inhabits, since he knows that God has built about him a habitation from heaven, which though not seen is eternal. This spiritual body is not awaiting the believer in heaven; it has been sent down from heaven and he is already inhabiting it, as though an enduring house had been built about the perishable tent. The tent will weaken and decay, but the house will endure forever. Dwelling within the tent so obscures the dwelling house that it appears distant or even absent, being seen only by faith. The accustomed pleasures of earthly activities so near at hand, seem almost to balance the infinitely greater pleasures farther off and dimly seen. But God gives us spiritual experiences, while still in the body, which are a foretaste of the joys and the glories of our eternal home. We are anxious therefore, whether pursuing the necessary activities of our human life, or using our bodily faculties as instruments of our spiritual life, to be well pleasing to our Lord who is himself both Son of Man and Son of God.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 234-260.

Paul (Meyer), pp. 95-102.

Life and Work of St. Paul (Farrar), pp. 412-419.

Romans: Ch. 1 to Ch. 2.

The Power, the Goodness and the Judgment of God.*Illustrative Scripture.*

If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear (I Pet. 1:17). For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (II Cor. 5:10).

Questions.

1. How did Paul describe himself? 1:1.
2. How does he describe Jesus? 1:3-4.
3. What characteristic of the Roman Christians caused Paul to thank God? 1:8.
4. Why did Paul long to see the Romans? I:11-12.
5. Why was Paul not ashamed of the gospel? 1:16-17.
6. Against what is the wrath of God revealed? 1:18.
7. What reveals the invisible power and divinity of God? 1:20.
8. Why therefore were the ungodly without excuse? 1:20-21.
9. Professing themselves wise, how did they show themselves fools? 1:22-23.
10. To what punishment did God give them up for this folly of ungodliness? 1:28-32.
11. Shall those who judge right and do wrong escape the judgment of God? 2:1-3.
12. What had Paul to say about those who despise the richness of God's goodness and forbearance? 2:4-5.
13. How does God render unto every man according to his works? 2:6-11.
14. If one sins does it make much difference whether he sins with or without a law outside of himself? 2:12-16.
15. What examples does Paul give to show that the real law is written in hearts and not in books? 2:17-29.
16. Why should we fear to do wrong? I Peter 1:17.
17. Why must we appear before the judgment seat of Christ? Recite II Cor. 5:10.
18. Why does Paul long to see the Romans? (Summary.)
19. What is the gospel which Paul preaches? (Summary.)
20. What does Paul say of mere knowledge of God? (Summary.)

21. Why is it just that we should be judged by our works? (Summary.)

Summary.

Thanking God that the faith of the Romans is proclaimed throughout the whole world, he longs to see them for their mutual comfort and that he may bring the Gospel revealed to him, to them also. For this Gospel is the power of God against ungodliness and unrighteousness, to which mankind have been given up since they have refused the knowledge of God.

But mere knowledge of God, without acting upon it, will not avail; for God will render to every one according to his works. And this is just, because steadfastness in well-doing is a never-failing sign of spiritual life. Good works may be present and spiritual life absent; but it is impossible that the life of a child of God should exist where well-doing is absent. Those then who obey not the truth do not inherit eternal life, but are subject to the righteous condemnation of God.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 261-293.

Life and Work of St. Paul (Farrar), pp. 445-470.

Paul (Meyer), pp. 198-199.

The Apostolic Age (Purves), pp. 226-231.

Romans: Ch. 3 to Ch. 4.

The Righteousness Produced by Outside Rules and the Righteousness Produced by the Indwelling Spirit.

Illustrative Scripture.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake (Ps. 23:3). I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (Matt. 5:20). For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations (Is. 61:11). Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me (John 15:4).

Questions.

1. What advantage then had the Jews enjoyed? 3:1-2.
2. Say some of them had paid no heed to the oracles of God, what then? 3:3-4.
3. If our unrighteousness exalts by contrast the glory of God's righteousness, ought God, on that account, to withhold punishment from the wicked? 3:5-8.
4. Were those sinners to whom the oracles of God had not been entrusted, any better than the sinners among the Jews? 3:9-18.
5. Does law create sin, or simply show where it lies that its dangers may be avoided? 3:19-20.
6. Does the mere avoidance of the sin made known by the law, make one righteous in the sight of God? 3:24-26.
7. What does faith in Jesus accomplish in a man, according to the apostle? 3:28.
8. Does faith in Jesus Christ cause one to have less regard for the law? 3:31.
9. Did Abraham's righteousness in God's sight, come from what Abraham did for himself, or from that which he did and became through believing God? 4:1-5.
10. Is it the man who commits no sin, or the man to whom God has forgiven his sins, who is the righteous man? 4:6-8.

11. The rules of Jewish law coming after God's promise to Abraham, through what did Abraham receive the promise of God? 4:13.
12. Why was it written, that it was reckoned unto Abraham for righteousness because he believed God? 4:22-25.
13. From whom did David feel that his righteousness proceeded? Psalm 23:3.
14. What did Jesus say of righteousness by rule? Matt. 5:20.
15. How did Isaiah illustrate the truth, that true righteousness proceeds from the living power of God? Isaiah 61:11.
16. How did Jesus illustrate the truth that doing righteousness by us proceeds from a living force within us? Recite John 15:4.
17. What comes through the law? (Summary.)
18. What is the work of the law? (Summary.)
19. Can those who love God be righteous without knowing the law? (Summary.)
20. Can those who do not love God do righteousness? (Summary.)

Summary.

It is an advantage, however, to have the oracles of God. Through the law comes the knowledge of that sinfulness which is universal, precedes the law, and is independent of it. The work of the law is to exhibit the nature of righteousness, not to give power to attain it. The law is an outward guide, not an inward moving force. A love for and a force tending toward righteousness, existing independent of the law, proceeds from God to man through faith in Jesus, whereby a righteous God is able to adjudge righteousness to man and redeem him from the sin made manifest by the law. The righteousness obtainable by the natural man (flesh) is insufficient before God. Only that proceeding from himself to man through faith in Jesus, is reckoned for righteousness; and this is so reckoned in spite of human failings, which he forgives because of the imparted Christlikeness through faith. Proof of this doctrine is made through reference to Abraham and David.

Home Reading.

Hours with the Bible (Geikie) vol. 9 pp. 204-209
 Life and Work of St. Paul (

Romans: Ch. 5 to Ch. 6.

The New Creature.

Illustrative Scripture.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17). Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well (Is. 1:16-17). If ye know that he is righteous, ye know that every one that doeth righteousness is born of him (I John 2:29).

Questions.

1. Forgiveness and justification growing out of trust in God, what have we as a result? 5:1.
2. In what do those rejoice to whom the way to God has been opened by faith in Jesus? 5:2.
3. How do tribulations affect believers, and why? 5:3-5.
4. How has God particularly shown his love towards us? 5:8.
5. Why should believers have even greater confidence in God than others? 5:10.
6. If everyone must inherit a sinful nature and death from a human ancestor, what may he receive from a divine Saviour? 5:17.
7. Why has man no complaint against God because of inherited evils? 5:19.
8. Did God in his desire to save man from evil, stop when he had simply pointed out the evil and forbidden it with a law? 5:20-21.
9. God's forgiveness being more in evidence where the greater sinfulness is seen, shall one continue to sin in order to give God an opportunity for forgiving? 6:1-2.
10. How does St. Paul show that the acceptance of the benefits of Christ's death, is death to satisfaction in sinning? 6:2-6.
11. What should be the attitude of Christians towards sin? 6:12.
12. Christians avoiding sin not from fear of a law, but from gratitude and loyalty to a devotedly loved Lord and Master, what are the fruits of their new condition? 6:22.
13. How does the apostle contrast the wages of sin and the free gift of God? 6:23.
14. What does the Christian become? Recite II Cor. 5:17.
15. What is the conduct of the new creature? Isaiah 1:16-17.

16. What must be the character of the children of God? I John 2:29.
17. Why have believers peace and hope? (Summary.)
18. As the law gradually reveals to believers their shortcomings what does God give them? (Summary.)
19. Can one continue in a state of sin with the love of God in his heart? (Summary.)

Summary.

Being accounted righteous through faith we have peace with God and hope through Jesus, because the love of God is shed abroad in our hearts through the Holy Spirit which was given us. As hereditary sin came to all through one man, so the gift of grace came to all through one, even Jesus. The more sin abounds by reason of the work of the law making it manifest, the more grace abounds for its overcoming. Shall we then continue in sin that grace may abound? God forbid. For our connection with Christ's death is our old state of sin; our connection with his resurrection is our new life of righteousness. If, therefore, we live in Christ our old sinfulness must be dead.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 300-305.
Life and Work of St. Paul (Farrar), pp. 475-487.

Romans: Ch. 7 to Ch. 8.

The Old Life and the New.*Illustrative Scripture.*

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile (Ps. 32:1-2). But if ye be led of the Spirit, ye are not under the law (Gal. 5:18). Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (II Cor. 3:17).

Questions.

1. While living under the law and avoiding sins by rule, what were sinful passions within accomplishing? 7:5.
2. How did Paul describe the difference between that righteousness which is compelled by the law from without and the righteousness which results from a living goodness within? 7:6.
3. How does Paul show that the law is a mere revealer of sin and not a cure for it? 7:7-8.
4. How does Paul describe the condition of one who is living in sin without knowing it, and then becomes conscious through the law of his sinfulness? 7:9-11.
5. How does Paul describe the conflict between the new knowledge of holiness and the old habits of sin, resulting in the death of the old personality and the creation of a new one? 7:12-13.
6. How does Paul describe the conflict within him between the spiritual law and his natural sinful impulses? 7:15-19.
7. What comfort does Paul find in this conflict which the good law has stirred up within him? 7:20.
8. How does Paul state the discovery that man finds two laws warring within him? 7:21-25.
9. What is the way of escape for the sinner conscious of his own inability to win the fight against sin? 8:1.
10. How is it that the spiritually minded eventually prevail against their human evil mindedness? 8:5-11.
11. How does Paul state that the children of God must inherit the nature of their Father? 8:12-17.
12. How does Paul think that the sufferings of this life compare with the glory of the next? 8:18.
13. What happens to those who love God? 8:28.
14. What is the Christian's greatest comfort? 8:31-32.

15. What does Paul say as to the strength of our attachment to God through Jesus Christ our Lord? 8: 35-39.
16. How does the Psalmist describe the one whom kinship with God has delivered from the bondage of sin? Recite Psalm 32: 1-2.
17. Who feel not the weight of the law? Gal. 5: 18.
18. Where alone is true liberty to be found? II Cor. 3: 17.
19. Why are Christians unconcerned with the formal law? (Summary.)
20. What has the law to do with life and death? (Summary.)
21. What laws war against each other in the Christian? (Summary.)
22. Why is there no condemnation for believers? (Summary.)

Summary.

One with the risen Christ, we are dead to the law; for we now serve righteousness through the living impulses of the spirit within us, and not through bondage to the letter of the law without. The law is holy and reveals the sinfulness of sin. While revealing the way of life, it also brings a realization of a sentence of death, since the natural man (flesh) cannot do the good he would do, and the result is death. The believer finds himself serving the law of God with his mind, but the law of sin with the flesh, the one warring against the other: but his real self serves God alone. There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spiritual life in Christ Jesus makes free from the law of sin and death. The spiritual nature is now described—its warfare, its conquests, its glories unspeakable, its life eternal. To crown all there is no possibility of separation from the love of God which is in Christ Jesus our Lord.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 305-314.
Life and Work of St. Paul (Farrar), pp. 487-491.

Romans: Ch. 9 to Ch. 11.

The Goodness and the Severity of God.*Illustrative Scripture.*

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea (Job 11:7-9). The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law (Deut. 29:29).

Questions.

1. What were the great advantages of birth and education of the Israelites which aggravated Paul's sorrow over their wrecked lives? 9:1-5.
2. Though most of the Jews had rejected Christ and the blessings that came through him, why had the Word of God not come to nought? 9:6-8.
3. How does Paul show from Hebrew history that neither the matter of birth nor any act of a man or his ancestors, gives him a right to demand an entrance into the family of God? 9:9-13.
4. If God forgives one undeserving sinner who wishes to be forgiven does that give any ground of complaint to another undeserving sinner who does not wish to be forgiven, seeing that neither have a right to demand forgiveness? 9:14-18.
5. In the nature of things, has the creature any right to question its creator? 9:19-21.
6. If God long has mercy upon the many who make themselves fit only for destruction, have they a right to complain when he at length calls into his family the few who are willing to listen? 9:22-29.
7. How did Paul explain why the Gentiles who were not seeking righteousness found righteousness, while the Israelites while seeking a law of righteousness, did not even find the law? 9:32; 10:3.
8. How does Paul put the truth that it needs a living person and not a dead one to make a living righteousness? 10:4, 9.
9. What plea for missionary work at home and abroad does Paul make? 10:11-20.
10. Why could not God elect most of the children of Israel into his spiritual family? 10:21.
11. Did God cast off his people? 11:1-5.
12. What is the doom of those who will not listen to God's call? 11:8-10.
13. While the Gentiles benefited by the breaking off of the branches of Israel, why were the branches broken off? 11:19-21.
14. What hope did Paul hold out to the Israelites and what warning to the Gentiles? 11:22-24.

15. How does Paul sum up his arguments from history showing that God makes a net of the voluntary disobedience of the wicked drawing then to destruction, and by this object lesson of their disobedience opens the ears and hearts of others to the call of his mercy? 11:32.
16. How does Paul state the conclusion of the whole matter? 11:33.
17. Can we find out God unto perfection? Recite Job 11:7-9.
18. Though we cannot find out God unto perfection, are we to neglect learning all we can concerning him? Deut. 29:29.
19. What has grieved the believer in all ages? (Summary.)
20. What happens to those who continually and persistently will not think or do certain things? (Summary.)
21. What must the most experienced, the most able, the most learned teacher finally and humbly admit? (Summary.)

Summary.

Paul grieves over Israel's wasted privileges. But God's promise does not fail because those who might accept it fail to do so. God's grace and mercy proceed from himself to man freely and cannot be earned by works; nor can his purpose, of having children of his promise, be thwarted by evildoers whom he uses in spite of themselves to forward that same purpose. But if the evil who have enjoyed God's mercy in abundance find fault because he will still have further mercy on his chosen, the final argument is, shall the created presume to judge the creator?

God has chosen children of his promise from among the Gentiles and rejected many Israelites after the flesh. Why? Because Israel, following the law not because of faith in the promise of the power of the Spirit of God, but trusting to their own works, stumbled. Israelites, being ignorant of the righteousness of God and seeking to establish their own, did not conform themselves to the righteousness of God. Christ is the embodiment of the law leading to righteousness to everyone that believeth; and everyone that confesses Jesus as Lord, and shall believe in his heart that God raised him from the dead, shall be saved. But all that heard the glad tidings did not believe.

But God did not cast off those of his people whom he foreknew according to the election of grace, genuine children of Abraham whom he foreknew. But most of the Israelites, rejecting the righteousness of God and seeking one of their own, became hardened, blind and deaf, so that they stumbled and fell. Those who will not, finally cannot. But God made use of the wilful errors of the Israelites to assist in the salvation of chosen ones among the Gentiles. Behold then the goodness and the severity of God. But after all, who can sound the depths of the wisdom and the mercy of God? How unsearchable are his judgments and his ways past tracing out.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 315-326.
Life and Work of St. Paul (Farrar), pp. 491-501.

Romans: Ch. 12 to Ch. 15.

Paul Writes to the Romans About Practical Godliness.*Illustrative Scripture.*

What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14). Wherefore come out from among them, and be ye separate, saith the Lord (II Cor. 6:17). Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever (I John 2:15, 17).

Questions.

1. What did Paul urge the Romans to do? 12:1-2.
2. What did he say about Christian unity produced by the use of individual gifts? 12:3-8.
3. What are some of the practical rules of conduct given by Paul to the Romans? 12:9-21.
4. How are we to act towards government and rulers? 13:1-7.
5. What is the fulfillment of the law? 13:10.
6. What has Paul to say concerning forbearance regarding the opinions and scruples of others? 14:1-12.
7. What concerning self-denial for the sake of another's safety? 14:13-15.
8. What are the characteristics of the people of the kingdom of God? 14:17-19.
9. How does Paul sum up the matter? 14:20-21.
10. Why were the Scriptures written? 15:4.
11. What had Paul to say about his future movements? 15:22-33.
12. With what can righteousness and light have no communion? II Cor. 6:14.
13. Should the association of Christians and unbelievers be so close that they cannot be distinguished? II Cor. 6:17.
14. What does John say of worldliness and godliness and the outcome? Recite I John 2:15, 17.
15. What are contained in the first eleven chapters of the Romans? (Summary.)
16. Of what does Paul write in the 11th and 12th chapters? (Summary.)
17. What is the subject of the 14th chapter? (Summary.)

Summary.

After eleven chapters of explanation of the wisdom and knowledge of God (some of them, to use the language of St. Peter, "hard to be understood") Paul in the XII and XIII chapters of Romans, writes of practical godliness, exhibiting the reasonableness of spiritual service as against devoting the energies of one's life to the mere satisfaction of passions and appetites. These two chapters are veritable storehouses of principles of right and reasonable living. Chapter XIV is a plea for kindly judgments regarding the doings of one's neighbors and a tender consideration for their scruples, opinions, and even foibles. It contains the very cement of Christian society. With its principles a community of Christians becomes like a strong wall; without them like a heap of stones.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 327-345.
Life and Work of St. Paul (Farrar), pp. 501-510.

Acts: Ch. 20 to Ch. 21.

All Things to All Men.*Illustrative Scripture.*

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. 5:19). To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some (I Cor. 9:22). Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved (I Cor. 10:33).

Questions.

1. Where did Paul go after leaving Ephesus? 20:2-6.
2. What happened at Troas? 20:7-12.
3. What value did he set on proclaiming the gospel of the grace of God? 20:24.
4. Describe Paul's farewell to the elders of Ephesus at Miletus. 20:17-38.
5. How had Paul preached the kingdom? 20:27.
6. What words of Jesus had Paul labored to exemplify before them? 20:35.
7. What prophecy did Paul receive at Caesarea? 21:8-11.
8. What different effect did the prophecy produce on Paul's friends and himself? 21:12-14.
9. Describe Paul's reception by the brethren at Jerusalem. 21:17-26.
10. Describe the mob in the temple. 21:27-36.
11. Relate the conversation between the chief captain and Paul. 21:37-40.
12. May we break the law of God to do his work? Matt. 5:19.
13. What did Paul do that he might save some? Recite I Cor. 9:22.
14. May we let our own profit stand in the way of men's salvation? I Cor. 10:33.
15. When did Paul hold his life of no account? (Summary.)
16. What required even more courage than risking his life? (Summary.)
17. How and when did Paul yield? (Summary.)

Summary.

Paul having done much work at Ephesus and having written letters of reproof, warning, instruction and encouragement to distant churches, leaves to visit the other churches in person. Prophecies of bonds and afflictions did not deter him from pursuing his journey, not holding his life of any account while making sure the good tidings of the grace of God through his testimony. Nor did he shrink from declaring unto his hearers the whole counsel of God. And this must have taken more courage than braving bonds and imprisonment. Few teachers seem to be able to avoid moulding the truth somewhat to the taste of their hearers. When the truth was not involved, however, Paul almost always set the magnificent example of yielding to the wishes and even the whims of his companions. On this account, arriving at Jerusalem, he did not hesitate to observe all the formalities of the Jews, although he had put his life in peril many times in declaring that these same formalities were useless.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 346-383.

St. Paul (Iverach), pp. 143-161.

Life and Work of St. Paul (Farrar), pp. 510-534.

Paul (Meyer), pp. 154-162.

The Apostolic Age (Purves), pp. 231-232.

Acts: Ch. 22 to Ch. 23.

Paul the Great Witness.*Illustrative Scripture.*

A faithful witness will not lie (Prov. 14:5). A true witness delivereth souls (Prov. 14:25). For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God (I Thess. 2:13). If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son (I John 5:9). And this is the record, that God hath given to us eternal life, and this life is in his Son (I John 5:11).

Questions.

1. How did Paul describe his bringing up? 22:3.
2. Who could bear witness of his persecution of Jesus? 22:4-5.
3. How did he describe his conversion? 22:6-11.
4. What did the devout Ananias do for him and say to him? 22:12-15.
5. What message came to him from the Lord at Jerusalem? 22:17-21.
6. Tell how his Roman citizenship served him. 22:22-29.
7. How did the hearing before the council begin? 23:1-5.
8. How did Paul create a dissension in the council? 23:6-10.
9. What comfort came to him from the Lord? 23:11.
10. How was the conspiracy of the Jews to kill Paul thwarted? 23:12-24.
11. Give the contents of the letter of the chief captain to the Governor, Felix. 23:26-30.
12. Describe the journey and arrival at Caesarea. 23:31-35.
13. What do men believe about faithful witnesses? Prov. 14:5.
14. What is the work of a true witness? Prov. 14:25.
15. How do Christians receive the testimony of the apostles and their companions? Recite I Thess. 2:13.
16. After one has believed human witnesses of the Son of God, what greater witness has he? I John 5:9.
17. What is the testimony of God and man? I John 5:11.

18. Why was Paul the very best of witnesses? (Summary.)
19. If we believe not the testimony of Paul, what then? (Summary.)
20. Does the most perfect testimony from the most reliable witnesses always carry conviction? (Summary.)

Summary.

Humanly speaking, Paul is the most important and the most convincing of all the witnesses for the divine origin of Christianity. He was a man of great learning and unsurpassed intellectual ability; at the time of his conversion, he was neither an inexperienced youth nor an old man with the best of his life behind him; he was in the prime of life, violently opposed to the new religion, with everything to lose and nothing to gain from a worldly standpoint by going over to it. Besides this, no man ever showed a keener faculty for the observation of facts, a more discriminating power in weighing them, or greater command of language in setting them forth. If Paul is to be rejected as a witness, it is hopeless to expect to establish anything by human testimony; trials in court become a farce, history impossible, fable and fact indistinguishable. However, since unfounded prejudice oft times outweighs the most reliable testimony and most people govern themselves by impulse rather than by logic, Paul made no impression on the Jews and he was rescued from death by a Roman soldier. Nevertheless, the Lord seemed well satisfied and bade Paul be of good cheer, for as he had testified at Jerusalem so he must also bear witness at Rome.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 383-391.
St. Paul (Iverach), pp. 161-170.
Life and Work of St. Paul (Farrar), pp. 534-547.
Paul (Meyer), pp. 162-163.
The Apostolic Age (Purves), pp. 232-233.

Acts: Ch. 24 to Ch. 26.

Paul's Obedience to the Heavenly Vision.

Illustrative Scripture.

The Lord said, He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel (Acts 9:15). Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead) (Gal. 1:1). He preached unto them Jesus, and the resurrection (Acts 17:18).

Questions.

1. Give the address of Tertullus accusing Paul. 24:2-9.
2. What was Paul's answer to these accusations of wrong doing? 24:10-13.
3. What however did he gladly confess? 24:14-16.
4. What statement of his own case did he make? 24:17-21.
5. What action did Felix take in the matter after the hearing? 24:22-27.
6. What action did Festus, the new governor, take regarding Paul? 25:1-9.
7. What action did Paul take to secure a just trial? 25:10-12.
8. Relate how Festus presented the case to Agrippa. 25:13-22.
9. Relate how Festus opened the case at the hearing before Agrippa. 25:23-27.
10. For what did Paul say he was being judged? 26:6-8.
11. How did Paul describe his conversion? 26:12-18.
12. What was to be his mission? 26:18.
13. How did he act with regard to his heavenly vision? 26:19.
14. What effect had Paul's address upon his different hearers? 26:24-29.
15. What was Agrippa's judgment regarding the alleged wrongdoing of Paul? 26:32.
16. What did the Lord say of Paul? Acts 9:15.
17. From whom did Paul say he had his commission to preach? Gal. 1:1.
18. What did Paul preach? Recite Acts 17:18.

19. What gave wide and long continued publicity to the testimony of Paul, while the truth of it could be confirmed by many living witnesses? (Summary.)
20. What belief is the foundation of the Church? (Summary.)
21. What was the result of Paul's obedience to the heavenly vision? (Summary.)

Summary.

It is wonderful to note, how the personal afflictions of Paul, the outrageous malice of the Jews, the corruption of the Roman governors and the rank injustice committed in the name of the law, one and all contributed to give a testimony of the ablest eye-witness the early church produced, wide and oft repeated publicity under the very shadow of the events to which he testified. It was then easy and possible for the multitudes who heard of these things to prove their truth or falsity at first hand. Many indeed did investigate; and being convinced laid broad and deep that foundation of the church, which neither man nor the gates of hell have been able to prevail against—the belief that Jesus, who had lived among them, is the Son of God. And the greatest proof of this belief was the indisputable testimony concerning his resurrection from the dead. Upon this last point Paul dwells in every trial as the event upon which all the rest must stand or fall. Paul's obedience to the heavenly vision, more than any other one event, brought the proof of the resurrection into the clearest possible light and has kept it there steadily from that day to this.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 391-398, 443-457.

St. Paul (Iverach), pp. 170-181.

Life and Work of St. Paul (Farrar), pp. 547-561.

Paul (Meyer), pp. 163-165.

The Apostolic Age (Purves), pp. 233-235.

Acts: Ch. 27 to Ch. 28.

Though God Provides, Man Must Work.*Illustrative Scripture.*

Pray that the Lord thy God may shew us the thing that we may do (Jer. 42:2, 3). Whatsoever thy hand findeth to do, do it with thy might (Eccl. 9:10). Whatsoever ye do, do all to the glory of God (I Cor. 10:31). Whatsoever ye do, do it heartily, as to the Lord, and not unto men (Col. 3:23). I can do all things through Christ which strengtheneth me (Phil. 4:13).

Questions.

1. Relate how Paul began his voyage to Rome. 27:1-8
2. What advice did Paul give concerning the voyage and what heed did the rest give to it? 27:9-12.
3. Describe the second stage of the voyage. 27:13-20.
4. How did Paul address his fellow-passengers? 27:21-26.
5. Describe the wreck. 27:27-41.
6. How did they come ashore? 27:42-44.
7. Describe the incident of the viper. 28:1-6.
8. Describe the stay at the home of Publius. 28:7-10.
9. Relate how they journeyed to Rome. 28:11-15.
10. Give Paul's address to the Jews at Rome. 28:17-28.
11. What was the final word to them? 28:28.
12. How did Paul employ himself for two years? 28:31.
13. Before doing anything what should we ask for? Recite Jer. 42:3.
14. Following the guidance of God in all things how should we act? Eccl. 9:10; I Cor. 10:31; Col. 3:23.
15. Why may we be confident and brave in our doing? Phil. 4:13.
16. What motto did Paul's conduct exemplify? (Summary.)
17. How did faith in the salvation of God stir up Paul to work for his own salvation? (Summary.)
18. Can one escape doing wrong by doing nothing? (Summary.)

Summary.

The truth embodied in the old military motto, "Fear God and keep your powder dry," was well exemplified by the conduct of Paul during the stormy voyage which ended in shipwreck. His perfect confidence in the protection of God, did not prevent his advising against the unnecessary risk of an ill-timed voyage. The

special message of the angel of God assuring him of ultimate safety, seemed only to spur him to use all possible means which his wit could suggest to look after his own and his companions' welfare. To this end he persuaded the soldiers to prevent the sailors from leaving the ship and persuaded all on board to eat, because this was necessary for their safety. The shiftless, the lazy and the negligent find no warrant for their conduct in the Word of God. No Christian can bring honor to the cause by thriftlessness and improvidence.

So Paul arrived safely at Rome and the last we hear of him from Luke, he was preaching to many, of whom a few believed. From that day to this many have heard and a few have believed.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 468-509.

St. Paul (Iverach), pp. 181-189.

Life and Work of St. Paul (Farrar), pp. 561-581.

Paul (Meyer), pp. 166-168, 181-184.

The Apostolic Age (Purves), pp. 235-241.

James: Ch. 1 to Ch. 5.

James Writes on the Christian Warfare.*Illustrative Scripture.*

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (II Tim. 2:4). Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called (I Tim. 6:12). Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible (I Cor. 9:25).

Questions.

1. What advice did James give to those who lacked wisdom? 1:5-8.
2. What did James say about temptation? 1:12-18.
3. What about being doers of the word? 1:22-26.
4. What did he say was pure religion? 1:27.
5. What is his warning against dividing people according to wealth? 2:1-13.
6. What did he say about faith and works? 2:14-26.
7. What about the tongue? 3:2-12.
8. How is the worldly wisdom, whose spirit is that of jealousy and faction, described? 3:15.
9. What are the fruits of jealousy and faction? 3:16.
10. How does he describe the true wisdom? 3:17.
11. Whom will God exalt? 4:10.
12. What warning is given to the selfish rich? 5:1-6.
13. What advice did James give regarding the sick? 5:14-15.
14. How does Paul describe a good soldier? II Tim. 2:4.
15. What stirring advice does an old apostle give to a young disciple? I Tim. 6:12.
16. How does a hero in a lifelong strife describe the struggle and its rewards? Recite I Cor. 9:25.
17. What kind of Christians make the best Christians? (Summary.)
18. Upon what and whom is the blessing of God? (Summary.)
19. Who is the true warrior and what is the true peace? (Summary.)

Summary.

What a splendid, almost fierce joy of battle there is in the opening paragraphs of the Epistle of James. No soldier can make the best soldier and no Christian can make the best Christian who does not love a battle. Jesus himself said that he came not to bring peace but a sword, and the joyous Christian must be a battle-loving Christian. Study and meditation are the necessary preparations, but the blessing of God is upon practical godliness—to doers and not mere hearers of the work—to the fighters defending the good and assaulting the evil within and without. Following out the same idea James declares that faith which does not lead to works is dead and of no possible use. But the true warrior is at the same time the gentleman and loves war simply because it leads to peace. The only true peace, however, is peace with God; and this means that the Christian must love war with the world, since friendship with the world is enmity to God. Be subject, therefore, to God, says St. James, and he shall exalt you. There is no uncertain sound about the trumpet of James and he who hears it prepares for the battle.

Home Reading.

Hours with the Bible (Geikie), vol. 8, pp. 294-316; vol. 9, pp. 459-467.
The Apostolic Age (Purves), pp. 125-138.

Ephesians: Ch. 1; Ch. 2; Ch. 3; Ch. 6.

The Chosen of God.

Illustrative Scripture.

We know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28). Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God (I John 3:1). He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:11-12).

Questions.

1. How had God blessed the faithful at Ephesus? 1:4-14.
2. For what was Paul praying? 1:17-20.
3. What kind of persons were they before Paul brought the gospel to them? 2:1-3.
4. How did God show his mercy to them? 2:4-5.
5. Once outsiders, "having no hope and without God in the world" what had they become by the grace of God through Jesus? 2:19-22.
6. What mystery of the ages was revealed to Paul? 3:6.
7. What further prayer was Paul making for these people? 3:16-19.
8. What was Paul's charge to children and fathers? 6:1-4.
9. What to servants and masters? 6:5-9.
10. How may one make sure of being strong? 6:10.
11. What is the armor of the Christian? 6:13-17.
12. What is the sole weapon which Paul mentions? 6:17.
13. Who are chosen and called by God? Rom. 8:28.
14. How does God show his love for the followers of his Son? I John 3:1
15. Who only gain the right to become the children of God? Recite John 1:11-12.
16. Why is it a blessing to be chosen by God? (Summary.)
17. What blessing is Paul writing of? (Summary.)
18. Who alone are chosen by God? (Summary.)

Summary.

Blessed be God, says Paul to the Ephesians, that we are among his chosen ones. If it be a blessing to be chosen by a king ruling for a few years over a small plot upon earth, how infinitely greater the blessedness of being chosen by the eternal king, creator and ruler of the universe. The blessings of which Paul is speaking are not the products of the earth, but of heaven: and are brought thence by Christ only to those who believe in him. Only those who entrust themselves to Christ can be chosen by God for adoption as sons, and all who do thus entrust themselves have been so chosen. It is according to the good pleasure of God's will to choose in advance for members of his heavenly family, those who on earth are loyal, loving followers of the Son whom he has sent.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 424-444.

St. Paul (Iverach), pp. 141-142, 205-207.

Life and Work of St. Paul (Farrar), pp. 630-647.

The Apostolic Age (Purves), pp. 246-249.

Philippians: Ch. 1 to Ch. 4.

Citizenship in Heaven.

Illustrative Scripture.

I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (Rom. 8:9). For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).

Questions.

1. For what did Paul thank God? 1:3.
2. For what did he pray? 1:9-11.
3. What had all things happening, well or ill, to Paul brought about? 1:12-18.
4. What had Paul to say of living and dying? 1:21-25.
5. What had Paul enjoined upon the Philippians? 2:1-4.
6. What should they have in mind? 2:5-11.
7. How did Paul say they should do all things? 2:14.
8. What did Paul write them about his future movements and his fellow-workers? 2:19-30.
9. What value did Paul put upon being a Christian? 3:8.
10. What reason did he give for this high value? 3:9-11.
11. What difference did Paul find between those "who mind earthly things" and those whose citizenship is in heaven? 3:12-21.
12. What blessing did Paul promise them? 4:7.
13. What had Paul learned from his fellowship with Jesus? 4:11-13.
14. How did St. Paul describe his life? Gal. 2:20.
15. Who alone belong to Christ? Rom. 8:9.
16. Who are the sons of God? Recite Rom. 8:14.
17. What does Paul note within himself? (Summary.)
18. In the coming time, what will happen to him? (Summary.)
19. What mars the joy of a human life? (Summary.)

Summary.

In the first chapter of Philippians, Paul goes back to an old subject. He often notes that within himself he is living two lives, his human life and his spiritual life. There is coming a time when he will cease living the human life, but will continue living his

spiritual life. The spiritual life has become so real within him that he is able with less and less difficulty to imagine what it will be when it is his only life; and he loves the prospect of it. He loves also his human activities; but the joy of his human life is constantly marred by the fear lest his human nature play him false: he can not expect, but only hope, that in nothing will this human nature of his put him to shame. He looks forward therefore with relief to the time when he shall have not two natures but one, and that the better one.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 525-542.

St. Paul (Iverach), pp. 96-99.

Life and Work of St. Paul (Farrar), pp. 592-605.

The Apostolic Age (Purves), pp. 249-251.

Hebrews: Ch. 11 to Ch. 13.

The Journey Home.

Illustrative Scripture.

Stand therefore, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Eph. 6:14, 16). This is the victory that overcometh the world, even our faith (I John 5:4). I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Tim. 4:7-8).

Questions.

1. How does the writer to the Hebrews define faith? 11:1.
2. What must one coming to God believe? 11:6.
3. Give some of the illustrations of faith mentioned in the eleventh chapter of Hebrews.
4. What did the patriarchs confess and what did they seek? 11:13-16.
5. What was the choice of Moses? 11:25-26.
6. Why should we run with patience the race that is set before us? 12:1.
7. Did Jesus make use of future joy to help him bear present suffering? 12:2.
8. What is said concerning the nature and results of the Lord's chastening? 12:5-11.
9. What is said about love and service? 13:1-3.
10. Why should we be free from the love of money? 13:5-6.
11. Why have we no abiding city here? 13:14.
12. What benediction did the writer pronounce? 13:20-21.
13. What news about Timothy did the writer communicate? 13:23.
14. How can we quench the doubts sent by the devil? Eph. 6:14, 16.
15. By what do we overcome the world? Recite I John 5:4.
16. How did Paul look at the result of his fight of faith at the end of his life? II Tim. 4:7-8.
17. What does faith enable us to do? (Summary.)
18. Do we serve God for naught? (Summary.)
19. What effect does the thought of going home have upon the pilgrim? (Summary.)

Summary.

We do not know who wrote the book of Hebrews, but it is full of golden nuggets of spiritual wisdom. Here is one—"Faith is the giving substance to things hoped for; a test of things not seen." Ordinarily hope is all in the future; faith brings it into the present. Hope alone is a beautiful vision; but faith makes it a substantial reality. It is hard to trust the unseen; faith enables us to successfully depend upon it, and thus prove it by its visible results. Faith enables us to act upon the thing unproved and find by the experience that it is true.

Here is another nugget: "For he that cometh to God, must believe that he is, and that he is a rewarder of them that seek after him." What believer has not been plagued by the insinuating question of Satan, does he serve God for naught? How this idea of working for a reward (and who is free from it?) seems to pollute the most self-denying service. Now all such ideas must indeed be inventions of the devil, for Jesus himself "for the joy that was set before him endured the cross, despising the shame." The inspired writers of the Bible, from Genesis to Revelation, busy themselves with placing before mankind the rewards of well-doing as worthy incentives to doing well.

One more: "For we have not here an abiding city, but we seek after the city which is to come." We confess that we are "strangers and pilgrims on the earth" seeking and desiring a country of our own, "a better country that is a heavenly," for God himself has there prepared for us a city. Why should one let slip the strength and comfort of these teachings of the truth? The pilgrim enjoys the beauties, accepts gratefully the resting places, endures without murmur the hardships of his journey, because he is going home and his arrival is certain.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 62-84, 113-123.

The Way into the Holiest (Meyer), pp. 198-277.

The Apostolic Age (Purves), pp. 286-289.

I Timothy: Ch. 1 to Ch. 6.

An Old Christian's Advice to a Young One.*Illustrative Scripture.*

The love of Christ constraineth us (II Cor. 5:14). And this I pray, that your love may abound yet more and more in knowledge and in all judgment; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil. 1:9, 11). Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37, 39, 40).

Questions.

1. Why had Paul exhorted Timothy to tarry at Ephesus? 1:3-4.
2. What is the end of the charge? 1:5.
3. Failing to observe this charge, what had been the effect on some? 1:6-7.
4. For what did Paul thank the Lord? 1:12-14.
5. What had Paul to say about church officers? 3:1-13.
6. What did Paul call the church? 3:15.
7. For what is godliness profitable? 4:8.
8. What does Paul say about those who do not provide for their own households? 5:8.
9. What was Paul's advice concerning servants and masters? 6:1-2.
10. What had Paul to say about godliness with contentment? 6:6-10.
11. What course of conduct did Paul urge upon Timothy? 6:11-12.
12. What sort of conduct did he urge upon the "rich" in this present world? 6:17-19.
13. What was Paul's concluding exhortation to Timothy? 6:20.
14. What is the force which directs the conduct of the Christian? Recite II Cor. 5:14.
15. What are the natural fruits of the love of Christ within us? Phil. 1:9, 11.
16. What includes all the rules for regulating conduct? Matt. 22:37, 39, 40.
17. Which is the better guide to right living, law or love? (Summary.)
18. What is the difficulty with those who try to govern their whole lives by a few rules? (Summary.)
19. Who prefer rules to principles and why? (Summary.)

Summary.

Paul was continually struggling his whole life long, to show mankind the folly of attempting to obtain righteousness by rule. He contended as he wrote to Timothy "that law was not made for the righteous man but for the lawless and unruly, for the ungodly and sinners." Those possessed of "love out of a pure heart and a good conscience and faith unfeigned" may live a whole life and never know there is any law, so far as they themselves are concerned. There were godly men among the Jews and the Puritans, but they were so in spite of their slavery to a few rules, and not on account of them. One who has one or a hundred rules by which to govern his life leaves most of it, and the most important part of it, unprovided for. Note how rarely Christ gave a specific rule of conduct. Even what has been called the Golden Rule was not so called by Jesus—it is a broad principle, not a rule. A rule is merely a specific application of a principle to a particular set of facts. Owing to the infinite variety of human experience, exactly the same set of facts rarely occurs. No wonder then that Christ and his great apostle condemned the righteousness according to the law, which made a man good in a few points, and left him to run riot in evil in the ten thousand points which his rules did not cover. Note the man governing himself by a set of rules and you will find a self-righteous man who measured by the principles of Christ is a great sinner. It is easy to apply rules and difficult to apply principles; therefore those who are satisfied with a form of godliness make much of rules and abandon principles. Knowledge of the law may keep a man out of jail, but only love of God within him can enable him to enter heaven.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 543-564.

Paul (Meyer), pp. 9-16.

Life and Work of St. Paul (Farrar), pp. 650-658.

The Apostolic Age (Purves), pp. 169-176.

II Timothy: Ch 1 to Ch. 4.

Passing on the Knowledge of the Lord.*Illustrative Scripture.*

All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob (Is. 49:26). That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else (Is. 45:6). For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; saith the Lord of hosts (Mal. 1:11).

Questions.

1. How did Paul describe himself to Timothy in the beginning of his letter? 1:1-2.
2. Why was Timothy a cause of thanksgiving to Paul? 1:3-5.
3. How does Paul describe the method of our salvation? 1:9-10.
4. Why was Paul not ashamed though suffering continual insult and injury? 1:12.
5. How did Paul describe how things had gone with him recently? 1:15-18.
6. How were the teachings of Christ and the apostles preserved at first? 2:2.
7. What had Paul to say concerning suffering hardship? 2:3-13.
8. What did Paul say about vessels of honor and dishonor? 2:20-21.
9. What model of Christian conduct did Paul sketch for Timothy? 2:22.
10. From what sort of persons must Timothy turn away? 3:1-7.
11. What did Paul say about the study of the Scriptures? 3:14-17.
12. How did Paul describe his present condition and hope? 4:6-8.
13. What final information and instructions did Paul give to Timothy? 4:9-22.
14. What ought the Christian to try to make all people know? Recite Is. 49:26.
15. What is the object of Christian teaching? Is. 45:6.
16. How wide shall be the knowledge of the Lord? Mal. 1:11.
17. Did Jesus think that his disciples knew him? (Summary.)
18. Did Paul think that he knew Jesus? (Summary.)
19. Did Paul think that Timothy had learned to know Jesus? (Summary.)
20. How have others after Timothy and his fellow-workers learned to know Jesus? (Summary.)

Summary.

After three years of intimate intercourse, Jesus in his farewell discourse to his disciples said, "Whither I go ye know and the way ye know": and he adds, "I am the way" Paul, on the brink of the passage from this world into the next, had no doubt that he had learned the way; for in his farewell letter to Timothy he says. "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day." But how had Timothy learned the way, and how were those coming after Timothy to learn the way? Paul tells this to Timothy in this letter, and through Timothy tells us. He writes, "Hold the pattern of sound words which thou hast heard from me." "That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us, and the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

Jesus dictated no autobiography to be construed and misconstrued; but he left his image in the hearts and in the lives of loving disciples, who recognized in him the Son of God. What knowledge of himself and his Father Jesus could not transmit to the apostles was not transmissible. All that they could know, and all that mankind could learn, they, under their awful responsibility as witnesses inspired by the Holy Spirit, transmitted to those of the next generation like Timothy, through their words and lives. And faithful men in constant succession, also under the guidance and through the power of the Holy Spirit, have transmitted this knowledge to all succeeding generations. If we know not Jesus through the words and lives of the apostles, we can neither know him nor anyone outside of our immediate presence.

Home Reading.

Hours with the Bible (Geikie), vol. 9, pp. 579-609.

Life and Work of St. Paul (Farrar), pp. 664-688.

The Apostolic Age (Purves), pp. 252-261.

I Peter: Ch. 1 to Ch. 5.

Peter's Letter to the Chosen of God.

Illustrative Scripture.

Other foundation can no man lay than that is laid, which is Jesus Christ (I Cor. 3:11). Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; the fire shall try every man's work of what sort it is (I Cor. 3:12-13).

Questions.

1. To whom did Peter write this letter? 1:1-2.
2. For what did Peter thank God? 1:3-5.
3. How does Peter describe the relationship between Christ and his followers? 1:8-9.
4. How did Peter contrast believers and unbelievers? 2:5-8.
5. How did he characterize believers? 2:9-10.
6. How should Christians, being sojourners and pilgrims, conduct themselves? 2:11-18.
7. What consolation did Peter give those who suffered? 2:19-25.
8. What should the Christians be always ready to give? 3:15-16.
9. Why should the Christian rejoice in suffering? 4:12-19.
10. What sort of conduct should characterize the leaders? 5:1-4.
11. What parting advice did he give to all? 5:5-9.
12. What would be their reward? 5:10.
13. What is the sole foundation of the church? Recite I Cor. 3:11.
14. What happens when one builds on another foundation? I Cor. 3:12-13.
15. Why could Peter and his fellow disciples rejoice with unspeakable joy in the midst of grief? (Summary.)
16. Why does Peter call Christians sojourners upon earth? (Summary.)
17. What "above all things" does he urge upon Christians? (Summary.)

Summary.

Blessed be God the Father, who begat us unto a living hope, unto an inheritance incorruptible reserved in heaven. Wherein ye rejoice with unspeakable joy, though for the present in the midst of grief through trials. And this we have through belief in Jesus, whom not having seen ye love, receiving the end of your faith, even

the salvation of your souls. Wherefore let us be holy in all manner of living even as God is holy.

Putting away, therefore, all wickedness we become the living stones of the spiritual house of which Christ is the chief corner-stone, though he be a stone of stumbling for such as disbelieve. As sojourners, Peter enjoins upon Christians abstinence from fleshly lusts and obedience to domestic and political authority. Wives and husbands are also urged to loyal observance of their duties to one another. Finally all are urged to be zealous of that which is good, for no harm can come to such. But if the good suffer, they in this manner have companionship with Christ glorified through suffering.

No longer then live to the lusts of men but to the will of God. Above all things, be fervent in your love among yourselves. Let no one suffer as an evil-doer, but if he suffers as a Christian let him glorify God, committing his soul in well doing unto a faithful Creator. Let the elders tend the flock of God. Let all with humility serve one another, casting all your anxieties upon God for he careth for you. Be sober, be watchful.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 1-30.

Tried by Fire—Expositions of First Peter (Meyer).

The Apostolic Age (Purves), pp. 275-282.

II Peter: Ch. 1 to Ch. 3.

Peter's Letter to Those of a Like Precious Faith.*Illustrative Scripture.*

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3). I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord (Phil. 3:8).

Questions.

1. To whom did Peter write this, his second letter? 1:1.
2. How was peace to be multiplied unto them? 1:2-3.
3. How do we become partakers of the divine nature? 1:4.
4. How did Peter sum up progress in Christian life? 1:5-7.
5. To what does the possession of the qualities mentioned by Peter lead? 1:10-11.
6. Why was Peter putting his fellow believers in mind of these things? 1:13-15.
7. Was he writing to them fables or the testimony of eye-witnesses? 1:16-18.
8. What had Peter to say about the Scripture? 1:19-21.
9. State some of Peter's illustrations of false teaching and its results in times past. 2.
10. What did Peter urge his readers not to forget? 3:8-9.
11. What were Peter and his readers expecting? 3:13.
12. What reference did Peter make to the writings of Paul? 3:15-16.
13. What was Peter's parting injunction? 3:18.
14. What is necessary to the life eternal? John 17:3.
15. What is the value of other things compared to the knowledge of Christ? Recite Phil. 3:8.
16. What is it Peter dwells upon in his second epistle? (Summary.)
17. What is the Christian's most important work? (Summary.)
18. How does Peter say we may make our calling and election sure? (Summary.)

Summary.

In this second epistle of Peter's, he dwells upon the importance, nay, the absolute necessity, of the "knowledge of God and of Jesus our Lord." These words occur in the beginning of his letter, and his last injunction is, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." How far reaching and all controlling

should be the words "His divine power hath granted unto us all things that pertain unto life and godliness through the knowledge of him that called us." For if this be true (and it is true) what greater, more important work has anyone (each according to his opportunity) than spreading the knowledge of God; since without this there is nothing—that is nothing worth having or doing. Furthermore, says the apostle, this same knowledge is what enables us to "become partakers of the divine nature." What then so urgent as the giving or the gaining of this knowledge. In this connection St. Peter throws a bright light on God's "election" or choosing of some persons rather than others. For he says, "Wherefore brethren give the more diligence to make your calling and election sure." And how does he say that anyone may make sure of his being among the chosen of God? Why, simply by finding himself doing those things which are the fruits of a loving knowledge of God and his Son. Not mere head knowledge; but a knowledge so charged with love that it bursts into kindly feeling and gracious deeds as naturally as the bud full of sap bursts into leaf or flower. Mere buds, however perfect in form, without sap are dead, and so is mere head knowledge of Christ. And it is therefore only the love-charged knowledge of Christ that constrains or impels us to the doing of those things by which we are richly supplied an entrance into his eternal kingdom. But then how can one love him whom he does not know, and how can he know unless he be taught?

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 31-51.

I John: Ch. 1 to Ch. 3:12.

God and His Children.

Illustrative Scripture.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12). The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. 8:16-17). Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34).

Questions.

1. How had John learned the things concerning which he wrote? 1:1.
2. Why was John declaring unto them the things which he had seen and heard? 1:3-4.
3. What was the message which John had heard and was declaring? 1:5.
4. What did John say of those who said they were not sinners? 1:8.
5. What is the promise to those who confess their sins? 1:9.
6. What is the sinner's safety? 2:1-2.
7. How may we know that we know God? 2:3-6.
8. What did John say about one who hates his brother? 2:9-11.
9. What did John write concerning the love of the Father and the love of the world? 2:15-17.
10. What is God's promise to believers? 2:25.
11. What outward sign have believers of God's love? 3:1.
12. What confidence had John in the future, founded on his present knowledge? 3:2.
13. What did John write about doing righteousness and doing sin? 3:7-8.
14. How are the children of God and the children of the devil made manifest? 3:9-12.
15. What was the greatest of Christ's gifts to believers? Recite John 1:12.
16. What is the best evidence the believer has that he is the heir of God? Rom. 8:16-17.
17. What is the reward of the heir of God? Matt. 25:34.
18. Why did the apostle John write? (Summary.)

19. What was the great message of John? (Summary.)
20. Why will God forgive the sins we confess? (Summary.)
21. Why is the believer sure that he is righteous in God's sight, even though he commits sin? (Summary.)
22. What is incompatible with kinship with God? (Summary.)
23. What is the difference in the nature of the children of God and the children of the devil? (Summary.)

Summary.

John writes in order that the church may have assurance (to be afforded only by the testimony of an eye-witness) of the things concerning the life of Jesus—what he said, what he did and what impression he made upon those with whom he came in personal contact. The great message delivered by him is that the knowledge of God is light. If we walk in the light of the knowledge of God and thereby see and confess the sins that we unwillingly commit, he will forgive these sins, because he has promised to forgive those who hate sin and love God: and having promised, he will perform, because he is faithful and righteous. Keeping his commandments is the outward sign of the inward saving knowledge of Christ.

Brotherly love is the sign of walking in the light of the knowledge of God. Love not the world, for the world passeth away and the love founded upon it and the things of it are wrecked. But he that doeth the will of the Father, joins himself to things eternal and abides forever. He that denieth the Son is excluded from the Father and the promise of eternal life. Being children begotten of God and hence having his life abiding in us, we must be righteous by nature, even as he is righteous, although, contrary to our heavenly nature, we may from time to time and many times do the evil things which we hate and hate ourselves for doing. Wilful and comfortable continuance in sin and kinship with God are incompatible. Herein the children of God and the children of the devil are manifest—in that the one by nature doeth righteousness and loves it, and the other evil and does not hate it.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 434-442.
The Apostolic Age (Purves), pp. 302-307.

I John: Ch. 3: 13 to Ch. 5.

The Nature of Kinship with God.

Illustrative Scripture.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matt. 12:50). For the Father himself loveth you, because ye have loved me, and have believed that I came out from God (John 16:27). Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (Jas. 1:27).

Questions.

1. Who is he that hateth his brother? 3:15.
2. What should those who love Christ be willing to do? 3:16.
3. What had John to say about those who have "this world's goods"? 3:17.
4. Of what sort should our love be? 3:18.
5. What had John to say about those whose heart condemns them? 3:19-21.
6. Who receive what they ask for? 3:22.
7. What is God's commandment? 3:23-24.
8. How does John tell us to "prove the spirits whether they are of God"? 4:1-3.
9. What did John say about love and God? 4:8.
10. How is God's love manifested in our case? 4:9-10.
11. Who abides in God and God in him? 4:15-16.
12. Where does fear cease to exist? 4:18.
13. What did God say about the man who hates his brother? 4:20-21.
14. Who overcome the world? 5:5.
15. Who have life and who have it not? 5:12.
16. Why was John writing these things? 5:13.
17. Who are the kinsfolk of Christ? Matt. 12:50.
18. Who gain the Father's love? John 16:27.
19. How do the children of God act in this world? Recite Jas. 1:27.
20. How may we know that we have passed out of death into life? (Summary.)
21. How may we distinguish real love from the counterfeit? (Summary.)

22. What does John mean by laying down or laying aside one's life? (Summary.)
23. When may we approach God with boldness and confidence? (Summary.)

Summary.

The apostle now indeed begins to search into the very deepest things of Christian personal experience—how may “we know that we have passed out of death into life.” We know, says the apostle, because we love. He that loves not, has a sure negative sign that he abides in death. But how may we distinguish real love from the counterfeit? Just as we know the tree—by its fruits. The real love will certainly manifest itself in deed and truth. We know that our love is true by its deeds; and we know the deeds are true deeds, if we find ourselves laying aside our lives for others, as Christ laid aside his life for us. Laying aside one's life here does not mean dying. It means just the reverse. It means living; but only that kind of living whose chief delight is to keep the commandments of God, and do the things that are pleasing in his sight; whose impelling motives all grow out of belief in the name of his Son Jesus; and whose chief sign is love manifested in conduct. When we love and believe, then we may with boldness and confidence ask God for all we lack to make us what we ought to be.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 442-450, 457-461.

Revelation: Ch. 1 to Ch. 2.

The Christian Must Overcome and Keep on Overcoming.

Illustrative Scripture.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16:33). Now thanks be unto God, which always causeth us to triumph in Christ (II Cor. 2:14). Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us (Rom. 8:35, 37)

Questions.

1. How does John describe himself and his condition when he wrote the book of Revelation? 1:9-10.
2. What was he directed to do with what he saw? 1:11.
3. How did the message to John begin? 1:17-20.
4. For which church was the first special message? 2:1.
5. What good things were said about the church of Ephesus? 2:2-3.
6. What had the Lord against this church? 2:4.
7. What warning was sent to this church? 2:5-7.
8. What was promised to him that overcometh? 2:7.
9. Which church had the Lord nothing to say against? 2:8.
10. What good things had the Lord to say concerning the church at Smyrna? 2:8-10.
11. What was the second promise to him that overcometh? 2:11.
12. What good things had the Lord to say about the church in Pergamos? 2:13.
13. What things had the Lord against this church? 2:14-15.
14. What was the third promise to him that overcometh? 2:17.
15. What was the message to the church at Thyatira? 2:19-25.
16. What was the fourth promise to him that overcometh? 2:26-28.
17. Why may the Christian be of good cheer notwithstanding tribulation? John 16:33.
18. Why does the Christian triumph always? II Cor. 2:14.
19. What does St. Paul say of the power of the love of Christ? Recite Rom. 8:35, 37.
20. What is the meaning of the word overcome as used in Revelation? (Summary.)
21. What is the plain teaching wrapped up in this word overcome? (Summary.)
22. Why is this teaching not a hard doctrine? (Summary.)

Summary.

Rewards of incalculable value are promised, in the messages to the seven churches of Asia, to those who overcome—and to no others. What then means this overcoming? It means, as used by St. John, spiritual victory as the result of a struggle: and note that the word is always in the present tense. It refers to one that overcomes and keeps on overcoming. Past victories in nowise balance present defeats. Neither does a bloodless victory count for anything. That which costs no struggle has no value. The teaching is plain. Mere struggling against evil and suffering in the fight count for nothing as a reward-earner, unless the struggling and the suffering end in spiritual victory. And the possession of good qualities which have not been struggled for and suffered for have built up no character; and character is the only thing which will stand in the day of judgment. Is this a hard doctrine? Not at all, for John says in another place, "And who is he that overcometh the world but he that believeth that Jesus is the Son of God?" It is hopeless to think of overcoming by oneself; but he that believes in Christ and trusts in God has already overcome, is overcoming and will unto the end continue to overcome.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 124-228.
The Apostolic Age (Purves), pp. 308-312.

Revelation: Ch. 3 to Ch. 5

One Faithful Christian and God Make an Irrisistible Host.

Illustrative Scripture.

A mighty man is not delivered by much strength (Ps. 33:16). The Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1). And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me (II Cor. 12:9). For when I am weak, then am I strong (II Cor. 12:10).

Questions.

1. What was the message to the church of Sardis, of which nothing good could be said? 3:1-3.
2. Were there any righteous left in this church? 3:4.
3. What was the fifth promise to him that overcometh? 3:5.
4. What was the message to the church in Philadelphia? 3:7-11.
5. What was the warning? 3:11.
6. What is the sixth promise to him that overcometh? 3:12.
7. What was the message to the church in Laodicea, which was neither good nor bad—just nothing? 3:15-19.
8. What is Christ's message to the heedless and inattentive? 3:20.
9. What was the last message to him that overcometh? 3:21.
10. What were the elders saying? 4:11.
11. Describe the vision of the books sealed with seven seals. 5:1-8.
12. What was the new song? 5:9-10.
13. What were the angels saying? 5:12.
14. Can a man depend upon his own strength to prevail in life's battle? Ps. 33:16.
15. Why then may we be without fear? Ps. 27:1
16. What is the message of God to the believer relative to his strength in weakness and how ought the believer to regard it? Recite II Cor. 12:9.
17. Why? II Cor. 12:10.
18. What was the danger of the Ephesians? (Summary.)
19. What was the strength of the Smyrnans? (Summary.)
20. What was the danger of the people of Pergamos? (Summary.)
21. What was the danger in Thyatira? (Summary.)

22. What was the condition in Sardis? (Summary.)
23. Why was the little strength of Philadelphia enough? (Summary.)
24. Why was Thyatira condemned without further trial? (Summary.)

Summary.

The messages to the seven churches, are seven illustrations of the stern principle that the Christian must overcome or fail. There is nothing between. The pilgrims' progress must always terminate at the gates of the celestial city, or it might as well never have been begun. The danger to the Ephesians was that while they had not grown weary in the fight, the love for their Lord, upon which depended both their courage and endurance, was waning. The strength of the Smyrnans was the richness of their spiritual life, which made overcoming a certainty and a necessity. For them Christ had no warning. The people of Pergamum were still holding the citadel of their faith in spite of bad surroundings, but they were yielding some of the outworks of conduct; and unless they regained these by renewed struggles ending in victory, the fall of the citadel was sure. Just the reverse was the danger in Thyatira. The disguised enemy was within the citadel: false teaching was undermining that very faith in and love for the Lord, upon which all power of overcoming depended. In Sardis the mischief was already done. There were some few struggles but no victories. Consciousness and a few feeble efforts there were; but Sardis was as good as dead through long failure in overcoming. Philadelphia had little strength for overcoming, but that made no difference because, keeping the word of the Lord, the Lord was keeping them from being tried beyond their strength. When one, at the same time both recognizes the weakness of himself and entrusts himself to the strength of God, then overcoming is sure and simple. To Thyatira was meted out the severest of unmingled condemnation. Self satisfaction with having the form of godliness and denying the power thereof, caused them to trust to their own riches. Their case was hopeless. They could not possibly gain a victory when they did not even know there was anything worth fighting for.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 228-260.

Revelation: Ch. 7: 9-17; Ch. 20: 11-15; Ch. 21; Ch. 22.

The Redeemed of God, a New Heaven and a New Earth.

Illustrative Scripture.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (II Pet. 3:13). The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away (Is. 35:9-10). Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine (Is. 43:1).

Questions.

1. Whom did John see standing before the throne and before the Lamb? 7:9.
2. "Who are they and whence came they?" 7:13-17.
3. Describe the opening of the books at the final judgment. 20:11-15.
4. What shall be the condition of the people in the world after this? 21:1-4.
5. Who shall inherit the things of the new world? 21:7.
6. How did John describe the new Jerusalem? 21:9-21.
7. Was there a temple in the new Jerusalem? 21:22.
8. Why was there no need of sun or moon? 21:23.
9. Describe the life in the new city. 21:24-27.
10. Describe the river of life. 22:1-2.
11. What did the angel say to John when he wished to worship him? 22:8-9.
12. How did the angel state the effects of one's doings upon the doer? 22:10-11.
13. What do the Spirit and the Bride say? 22:17.
14. What do Christians look for? II Peter 3:13.
15. What vision regarding the redeemed of God did Isaiah have? Isaiah 35:9-10.
16. Why have the redeemed no fear? Recite Isaiah 43:1.
17. What is the consolation for believers who go through great tribulation? (Summary.)

18. How shall each one be judged in the last judgment? (Summary.)
19. What disappears in the new world? (Summary.)
20. Who shall have an inheritance in the new world? (Summary.)

Summary.

John had a vision of the multitude of those who have come out of great tribulation, from whose eyes God shall wipe away every tear; of the last judgment, wherein the books were opened and the dead great and small were judged according to their works; of the new world whence grief and pain had disappeared; of the things that eye hath not seen, nor ear heard, nor entered into the mind of man to conceive, prepared by God for those who love him; and he heard the promise that he that overcometh shall inherit these things.

Home Reading.

Hours with the Bible (Geikie), vol. 10, pp. 271-280, 382-405.

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